The Oderifferous Garden of Charitie,

THE

Most Heauenlyest, and Holyest Beatitude or Blessing of God vnto Man.

Truely

Disciphered and layde open in this excellent Treatise, shewing vs the high and great benefites abounding to the chearefull and free giuer: as also the blessinges and comfortes in the poore, yet humble and thankfull receiuer.

Garnished and hedged in with most excellent Sentences, and worthy Examples, both of the sacred Scriptures, and other morall and godly Histories.

Lastly:

Most effectually are set downe all the Obiections of the Rich Couetous, and vnwilling giuer, with the seuerall answere to euery perticular Obiection.

A worke worthy the reading, and consideration of euery true, honest, and faythfull Christian.

Imprinted at London 1603.

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Imprinted at London 1605.

BRITISH MUSEUM

TO THE RIGHT HONOVRABLE, SIR IOHN POPHAM Knight, Lord chiefe Iustice of England, one of the Maiesties most honourable priuie Counsell, &c.

AMong the rest of the most holy and wise Prouerbes of king Salomon, who both for godly policie, and also for purity of Religion, may worthily be esteemed the wisest of all kings; all the time of his vprightnesse and sincerities: these sentences (Right Honorable) are expressly commended by the most holy Spirit of wisedome it selfe, to belong to the wise; yea euen to those who ought to be most wise aboue all other; to wit, the Princes, Iudges and Rulers of the people of God.

It is not good (saith the wise king) *to regard the face* (that is, the person of any man) *in iudgement*. The reasons follow.

Him that saith to the wicked, Thou art righteous, shall the people curse, yea multitudes shall abhorre him.

But to them that rebuke him shall be pleasure, and vpon them shall come the blessing of euery good man.

They (that is, euery good man) *shall kisse the lippes of him that answereth vpright words.* Prou. ch. 24 ver. 23. 24. 25. 26.

The which Sentences do briefly & very pithily giue to vnderstand these two things: first how great vprightnes ought to be in all Princes, Iudges and Rulers, to the end they may

iudge righteous iudgement: secondly, how great the blessing is, which by the sentence of God himself, doth belong to all such; namely, that they shall be a ioy to the people of God, that the people again shal reuerence thē, & that God wil heare their prayers for thē. They shew also herewithal, that on the contrarie, such as take an vniust course, haue reproch and dishonour, yea vengeance due vnto them.

So graciously is the God of righteousnesse inclined and bent toward his righteous seruants; and so wrathfully is he settled in his iudgement and decree against the rest.

But leauing to treate of the durie of the Magistrate and Gouernour, which is not the present purpose: may it please your Honour, to giue one poore Minister of the word of God, in the name of manie, who by the grace of God haue care of our own bounden durie, your fauorable good leaue, in regarde of the premises, to testifie that great ioy which we haue by you, and that reuerend estimation which we haue of you, with harty desire of all increase of Gods best graces and blessings vpon you, & the rest of our good Gouernours vnder her Highnesse; because of that care of yr righteousse of iudgement, wherewith God of his mercie hath honoured and graced you in the sight of vs all, to the sensible and publike benefite of all: seeing (as it is euident from the holy sentences before rehearsed) it is the will and pleasure of God, that we of durie should so do. And the rather also, because we perceiue that mercie is linked with iustice, in your gratious and currant proceedings; the which we know from the booke of God, to be effectuall to helpe singularly, to the establishing of the honour & peace of the throne of our most gracious Queene *Elizabeth*, whose royall souereignitie through her noble dominions, we humbly beseech God of his infinite mercy, euen for Iesus Christs sake, long and happily to continue and aduance among vs. Amen.

Such (right Honorable, our very good Lord) is the generall purpose of the present writing, but yet for the more parti-

particular intent, is to testifie the late increase of our ioy, reuerend estimation, & humble prayer with hartie thanksgiuing to God for you, & all other our good & godly Gouernors, vnder her Maiestie; as also the increase of our humble & harty thankfulnes to you and the, and to her gratious Maiestie especially, euen for the late point of so great mercifull iustice, which you haue established and put in execution among vs, to the singular glorie of God, honor of your gouernment, and comfort of all well-disposed subiects, in that you haue suppressed the vagabond life of a most wicked and vnprofitable, yea a most dangerous [illegible] sort of people: the which being of too [illegible] a-mong vs, were of late yeares so mightily increased, that by [illegible], yea verie sturdy and shamelesse [illegible] mercie of almes-giuing was so vi-[illegible] and deuoured at euery rich mans gate, [illegible] mans doore, that mercie was degenerated, to the cruell and wastfull feeding and fostering of such an idle and wicked rout, as by the rule of the holy Apostle, were altogether vnworthy of any almes, in so much as they were such, as vtterly refused to work. And besides, in vaine confidence and proud presumption of an imagined prescription of time, at the first mention of their restraint, they feared not, at our doores, to speake contemptuously and [illegible] of so holy a purpose, as if it had bene an impossible thing that rogues should haue abiding places, and that beggers should fine of their labours.

But thanks be to God, to her Maiesty, and to you: this excellent point of mercifull iustice, was no sooner aduanced and authorised by gratious Statute wisely penned, and enacted by high Court of Parliament, to the same effect and purpose, but it hath so prosperously, and with so speedie successe prouailed, that God hath, to the great comfort of all that loue true iudgement & mercie, shewed euidently, that his good hand went with the execution of it, as no doubt his good Spirit was formerly president in that holy

consultation and aduise, which was taken about it.

The which one Act (right Honorable) how many good acts it hath wrought, highly to the honour of God, and her Maiestie, and the whole gouernment; and also, how good & cómodious it is to the publike weale of the whole natiō, a long narration would hardly suffice worthily to declare. O how much filthinesse of adulterie and fornication, of the vagabonds themselues, is hereby cut off, which was wont in more then brutish maner, to be practised in all places of their confused lodging together, at euery Faire and market throughout the land, after they had filled themselues with the fattest of the roste, and drunke themselues drunken with the strongest of the Beere that their Hostesse could prouide for them, for that which they had partly begged, and partly stollen the same day! What a cloake and couert of such bastardize, practised by the rogue bad good masters, mistresses, & dames, is hereby taken away; seeing they shal hence forth no more vary about the base-born, to hide them in farre remoued places, or to loade them about, as their owne naturall children, as many of them were wont to do! How are not only the disordered births, but also the vntimely deaths, of many young infants, preuented; the liues whereof (though the fruits of their owne bodies) this mercilesse and sauage people little regarded! How gratiously is the man-stealing of some proper children, with the intollerable misusage and disfiguring of them, hereby defeated, so that their cruell and vnnaturall practises, shall no more abuse the pitie of others by begging with them! Who knoweth howe many priuate persons shall bee hereby safegarded from robberies and pilferies, yea and the publike peace, from dangerous mutinies & rebellions, by such euil instruments (I mean counterfeit souldiers) as were entering into that rude faction? In all these things, how are the soules of such miserable and forlorne sinners, tendered and plucked out of the diuels iawes, as we may say; in that the most abominable course of their life, is damned or hedged

vp, if happily they may at the last, held by due correction, in a more orderly conuersation, be brought to repentance, as there is hope that God will giue many that grace! To speak the sum of al in few words, how happily are a most lawlesse & licētious multitude, which by their wādering disorder of life, eluded all law, brought within the iust limits & disciplin of lawe, yea such a monstrous and sottish multitude, as neither regarded Church nor common wealth, neither God nor Prince, neither word, prayer, sacrament, nor mariage, neither wife, nor child, nor any honest labour, either touching themselues, or for the education of their adulterous off-spring: but liued, and delighted themselues in a most barbarous and beastly confusion, to the multiplying of a most vile generation! And how is the whole land it selfe, & the sacred seat of iustice, disburthened of that guiltinesse and dāger of Gods wrath, which might in short space haue growne, now at the last, by ouer long sufferance: seeing so great and foule euils, would certainly haue cried to heauen with a loud and shrill voyce for vengeance; if they had not thus tempestiuely, by the power of lawfull authoritie, and by the godly care and remorse of our Magistrates, bene made as it were dumbe and speachlesse before the iudgement seat of God!

And now also, yet further then all this, by the deniall of disordered succour, or toleration to the idle and vagrant, ô how cōmodiously may poore labouring housholders, and vncounterfeit impotent and aged people, yea many thousands both of yong and olde, such as shall be found to need relieſe, be, by that vncomfortable and waste charge, which was euen cast away in that former course of giuing, now relieued and cherished in their honest & lawfull trade of life, to the great glory of God, & to the singular blessing of the whole land; if happily according to the good prouisoes, and liberties authorised to the same end, by the worthy Statute and explanations thereof, the prouision for the poore shall be with a liberall heart, and with a wise and dis-

euer hand duly collected and imployed.

Wherfore finallie as a kindly fruit of all former respects, howe ought not all the people of this lande be the more willing both in this and also in euerie other good, dutifull, and comendable seruice of all iust contributions, required on the behalf of her Maiestie, sence that it hath pleased her Highnesse, to take so gracious order, vpon the humble information of your Honours, that her subiects should be eased for euer of so great and noysome, and euery way so vngratefull a burthen: and not onlie so, but to prouide also, that true almes may be giuen and distributed in such a maner, as euerie contributor may haue much more comfort in the bestowing of the same, for greater hope of a more rich blessing from God, vpon euerie one, that is a mercifull and chearfull giuer, then they could haue before?

But who (as was said) can sufficientlie, without a large discourse, lay forth the worthie partes, of this so noble and princelie an Act; which shall stand for euer in record, for a blessed memoriall of the right godlie wisedome and care of our gratious Queene *Elizabeth*; and of all the worthies of the high court of Parliament; and namelie, of your Honour in this behalfe, among all other your worthie Acts? Verily, more & greater good, both to our selues & to all posterity, through the gratious blessing of our God, will grow from it, then easilie can of the wisest be conceiued; if the iustice herein prescribed, beeing still pursued and practised as there is good hope it shal; mercie also, and liberalitie, which is likewise therin intended, and commanded, may be ready to acompany and support iustice, according to the mindes of the Law-makers. That is to say; if, as all loitering drones and lubbers be forbidden to be fatted abroad, so no diligent Bee or painefull Labourer be suffered for want of necessary reliefe toward his ouer great family & charge of children, specially in time of sickenesse, or in old age, or in times of dearth, be suffered, as it were in the hardnesse of winter, when no flowers can be found, to pine away and

perish,

periſh while he is cloſed vp, as it were in his hiue, at his own home. This verily, ſhould be a verie vngodly and vnchriſtian, yea an vnnaturall euill, as all cannot but confeſſe. Neuertheleſſe it is no greater, then there is ſome danger of it, in many a blind and vnmercifull nooke in the land; if it be not preuented by the gratious circumſpection of thoſe, to whom it ſhall belong. Yea the places of beſt hope, will alwayes find it needfull, that the poore ſhould haue many good friends, of thoſe that be in ſpeciall authoritie, to cauſe the law to ſpeake, and to put the reſt in mind of their duties herein, leſt their crie ſhould aſcend vp before God more lamentably then euer before. *Gerit turpis eſt mendicitas, ſed tamen proximo ſuo quiſq; ſuccurrat iubet Deus. Alioqui crudele eſſet non dare egenti quæ neceſſaria ſunt, & interea prohibere ne mendicet.* Verily this common begging is an vnſeemely thing (as a learned man ſaith) Neuertheleſſe (as he addeth) it is the commandement of God that euerie man ſhould ſuccour his neighbour: otherwiſe it ſhould be a cruell thing not to giue vnto the poore man ſuch things as be neceſſary, and yet to forbid him to beg. Muſculus in Matth. 12.

God of his infinite mercie grant therefore, that all his Magiſtrates in all places, according to that great truſt and large power committed to them in this caſe, may haue tender care, to ſee that all things may be faithfully & diligently performed in this worthy ſeruice, for the reliefe of the poore, ſuch as ſhall be found to be ſo indeed, as the Apoſtle ſpeaketh in the like cauſe. 1. Tim. 5. 3. 5. And the ſame God grant, that euerie one to his power, ſmaller or greater, may according to the mind and pleaſure of our higher powers, and chiefly of God himſelfe, not onely indeuour the preuenting of euery miſchiefe, not beſeeming the Goſpell of Chriſt; but alſo by all meanes, labour the furtherance & aduancement of ſo worthy a work, as is the practiſe of mercie, to the ſtrengthening of iuſtice; which being well diſpoſed and imployed together, are anſwerable to the goodly braſen pillers of the porch of Salomons Temple, *Iacin &*

ROBERT AILEN.

Boaz to the establishing & cõfirming of the Princes throne & of the cõmon wealth, and of all lawfull callings, trades & traffike therein, as it were frõ the Sion of the Lord. So great & tender care hath the Lord, that the poore of his people should for his sake be mercifully & liberally prouided for.

Now therfore, for the issue of this speach; may it please you right Honorable, so far to fauour the present indeuour of your humble Orator, that this Treatise following, dedicated to your Honor, & intended for a gratulatory monument, of the above named Act of Parliamẽt (which shutting the doore against idlenes, & all vnthristie & wastful misplacing of almes; doth open the gate to the blessed practise of true liberalitie in such sort, that true thankfulnes also, may therwithal be let in, which before wẽt a roguing, with those that regarded no home) may by the allowance, & acceptation of your Honor, be some furtherance to the work, euen to the best, that this so weake a hand could attaine vnto.

And this most humblie & heartilie beseeching God, of his infinit goodnes & mercy, eue for our Lord Iesus Christs sake, to blesse & preserue you long, in your right honourable, healthfull, & cõfortable estate, here in this present life, to his own glorie, & to the seruice of her excellent Maiesty; for the iust & peaceable gouernmẽt of the cõmon wealth, to the ioy & comfort of al that do wel, & to the terror of the rest, so long as they shal continue in their vngratious & vnciuill courses. And likewise beseeching God, that after this life ended, when you haue serued your time, according to the counsell of God, you may haue your part, in the inheritance of his heauenly kingdome, among the rest of his most honorable Saints. I craue of your Honor, all fauorable pardon of my boldnes, in presenting and dedicating these my poore labours vnto you vnder the credit and protection of your name. From *Cuffard* in Suffolke the 13 of May 1600.

Your Honours in all humble and Christian duties to command.

ROBERT ALLEN.

A GENERALL INscription of the Treatise following.

TO all beneficiall Christians, vvho loue and practise goodnesse and mercie, to the relieuing of their poore and distressed brethren; and to all that do receiue the holy and Christian beneficence of their good & mercifull relieuers, in anie time of their need:

For a token of thankes to the one, and for an admonition and spurre of thankefulnesse to the other, with all dutifull and heartie desire, that through the blessing of our bounteous good God, it may be a helpefull incouragement to all, for continuance and increase in all well-doing: R. A. a Minister of the holie Word and Gospell of our Lord Iesus Christ, as one greatly indebted to all, offereth this poore mite; which, touching this shot and reckening, is euen all which for the present he hath.

Craving herewithall, that (seeing by the goodnes of God there is first a vvilling mind) it may be accepted according to that he hath, and not preiudiced for any want of that which he hath not, according to the priuiledged rule of the Apostle Paule, 2. Cor. 8. 12. the equitie whereof, as well agreeth to thankefulnesse for benefites as to beneficence it selfe. Craving furthermore no other reward, then the benefite of your faithfull prayers, that he

together with your ſelues, may haue all meete and conuenient ſufficiencie in all things, and abound in euery good worke, through the rich grace of God mightily abounding toward vs all, euen for our Lord Ieſus Chriſts ſake: who, though he was moſt rich, yet willingly became moſt poore, that through his ponertie all of vs might be made rich. To him therefore with the Father and the holy Ghoſt, one onely true God, be all praiſe, honour, and glorie, for euer and euer. Amen.

A Treatise of Christian beneficence, and of that like Christian thankfulnesse *which is due to the same.*

SEeing the whole argument of this our intended Treatise, is called by the Apostle Paule, *The matter of Giuing and Receiuing*, Philip. 4. 15. by a similitude borrowed from the vse of books of Account, wherin is diligently entred, and kept in record, what each party hath from time to time deliuered or receiued the one from the other, till the day of reckening doe come. We will therefore, according to the same his holy direction, speake of it, vnder those plaine and familiar termes; following also therein, the same his order and distribution, concerning the parts or branches thereof.

In the former part, which is of *giuing giftes or benefites*, indeuouring as great plainnesse as we can, we will in the first place, consider what *giuing* is.

Secondlie, what sundrie vertues are required to the right manner of *Giuing*, and therwithall on the contrarie, what be the vices which do either altogether hinder, or at the least corrupt the same, if they be not shunned & auoided.

Thirdlie, what is the reward of right christian giuing.

Fourthlie, what the punishment of illiberalitie and not Giuing is.

Last of all, certaine answers shall be made, to such obiections, as Satan and mans owne corrupt & couetous, or distrustful and vnbeteeming affection, do mightilie sug-

geſt, to the hinderance of holie beneficence; yea euen to the vtter ſuppreſſing of it, if poſſiblie the Deuill could atchieue & winne the ſame. This ſhall be the order and contentes of the firſt part of our Treatiſe, concerning *Giuing*.

In the latter part, which is of Receiuing gifts or benefites; we will likewiſe, in as plaine an order & maner as we can attaine vnto, declare firſt, what that *Receiuing* is whereof we ſpeake.

Secondlie, what graces or vertues are requiſite to the right maner of *Receiuing* gifts and benefits, and therewith alſo, which be the contrarie vices.

And in the third place, we purpoſe to ſhew the greatnes of the ſin of vnthankfulnes; and accordinglie, how grieuous puniſhment belongeth to all vnthankful & irreligous *Receiuers*; whoſoeuer they be, that ſhall vnchriſtianly waſt & conſume that which is chriſtianlie giuen, & beſtowed vpon them.

Finallie, we will adde a certaine *Florilegie* (if we may ſo call it) that is, a collection of choiſe ſentences out of the beſt ſorte of writers both former & latter, chriſtian and philoſophicall, ſuch as God vſed among the heathen to cheriſh that light of naturall vnderſtanding, and conſcience of humane office and dutie, which he would haue preſerued in the middeſt of them: and ſuch alſo as he hath vſed for his more holie and honorable inſtruments for the direction and inſtigation of his people from time to time, to walke not onelie in humanitie, but euen in Chriſtian mercie & compaſſion toward their brethren, in a holie communion of Saintes before him. Not for neceſſitie of proofe or for power of perſwaſion, as if the holie Scriptures were not alone ſufficient to euerie holie vſe, both of doctrine, reprehenſion, comfort and exhortation: but that euery one, that wil not ſhut his eyes, may more clearely perceiue, that he ſhall ſtand euery way conuict, and condemned before God, and in his owne conſcience, and before

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the world, if he do not mind and practise the duties herein conteined. And that especially, in more then ordinary hard times, such as of late haue continued for sundry yeares together, and are like againe to renew vpon vs, if we call not the more earnestly vpon God for mercie, and if we shall not more vnfeinedly repent of our most grieuous sinnes, which haue, as it were, armed his iustice, and kindled his wrath against vs. And in this respect, I trust, such addition of sentences shall not be vngratefully accepted, either of the learned, who will take an honest and scholler-like delight in the elegancie of the speech, wherein the Authours expresse their graue and weightie meditations of these matters: or of the vnlearned, for whose sake I will English at the least the more briefe and principall of them. And the rather haue I this trust, because they will wisely consider, that there is more libertie allowable this way in a course of writing, then in an vsuall order and custome of preaching: and againe, because in no other argument may this be to better purpose performed, then in that which is presently in hand.

repre-

THE FIRST PART of the Treatise.

CHAP. 1.

What Giuing is.

IN so much as in this argument of *Giuing & Receiuing*; *Giuing*, as was obserued in part before, hath the first place in order, it being as it were by birth and course of nature before *Receiuing*; but much rather, in so much as it is of greatest preheminence and worth in dignitie, to the which also belongeth the chiefe fruite, and as it were the first-bornes double portion in the blessing; according to those words of our Sauiour Christ himselfe, which the Apostle Paul would haue very diligently remembred of all Christians, in that he sayd, *It is a blessed thing to giue rather then to receiue*, Act. 20. 35. Reason therefore strongly chalengeth, that we begin with Giuing, as with the principall and more worthy part of that Prize, which now is striuen for.

And how, I pray you, should it not be as the Apostle remembreth from the doctrine of our Sauiour Christ, that Giuing is a more blessed thing than Receiuing; seeing that by how much men of God, are more bountifully minded, and more liberally handed; by so much do they more liuely, both in disposition of mind, & also in practise of Action, repre-

Excellency of Giuing.

represent and resemble the likenesse of God himselfe: who by no other thing is better manifested and made knowne, either for his owne honour and glorie, or to our comfort, then by the bountie of his goodnesse and mercy, in giuing and bestowing his benefites and blessings vpon vs, his poore and vnworthy seruants? This doubt the Lord himselfe giueth clearely to vnderstand in his holy Scriptures, where he hath of purpose most fully reuealed himselfe; in that he holdeth forth the light of his mercy, to shine out most brightly among the rest of his most noble & diuine vertues; as we may perceiue by a few testimonies culled out of many, which it shall be good for vs to alleadge, before we proceed any further, as it were out of so warme a Sun-shine. The Prophet Moses telleth vs, that at what time it pleased God, at his request, to proclaime the glorie of his name, Exod. chap. 34. verses 6.7. that he vsed more words in number, and larger in sence, to expresse his mercy then any diuine property els: yea then the wrath of his iustice, which is there mentioned with it. The words of mercy which exceed in number are these: *Mercifull, gratious, slowe to anger, and aboundant in goodnesse and truth*; compared with, *not making the wicked innocent*, and *visiting of iniquitie*: foure or fiue to two. The words which exceed in largenesse of sence are these, *Reseruing mercy for thousands, forgiuing iniquity, & transgression, and sin*; that is, infinit sinnes, and all kind of great and grieuous sinnes; compared with these words: *Visiting the inquitie of the fathers vpon the children, & vpon the childrens chrildren, to the third and fourth generation.* But mark, I pray you, that I do not lessen or diminish Gods iustice, to inlarge his mercie; for that were most impious sacrilege, seeing both are infinitely perfect aboue all vnequall comparison: but I speake, as Moses telleth vs that the Lord himselfe spake, cõparing the displeasure or anger of his iustice, with the fauor of his mercy, in regard of his couenãt made in respect of Christ, by whose satisfactiõ, this wrath of iustice is wõderfully cõtracted, yea, in respect of the elect,

Excellency of giuing.

made temporall, yea is cleane diuerted and abolished. For otherwise perfect; that is, infinite, both mercy and iustice, meete together in the saluation of the elect; God accounting it iust to saue the vniust for Christs sake, who is the Lord our righteousnesse. But let vs come to some other testimonies wherein God hath in singular maner renoumed his mercie. *The Lord* (saith the holy Psalmist) *is gratious and mercifull, slowe to anger, and of great mercy. The Lord is good to all, and his mercies are ouer all his works.* Psal. 145. 8. 9. And Psalm. 136. he repeateth this foote of the song, as often as there be verses in the Psalme; that is, 26 times one after the other: *For his mercie endureth for euer.* And he maketh this as the chiefe reason of all his workes; yea euen of his most fearefull and heauy iudgements vpon the wicked: in the which, he propoundeth to himselfe, not so much the confusion and destruction of the wicked in his iustice, as the benefite of his Church and people, to the glory of his grace and mercie; as is easie to be seene in the reading of that Psalme. According also to that Isaiah 43. 4. *Because thou wert pretious in my sight, & wert honorable, & I loued thee* (saith the Lord) *therefore will I giue man for thee, and people for thy sake.* This singular care of the Lord ouer his people, is euerie where repeated in the holy Scriptures, Read Psalme. 9. 9. and Psal. 10. 17. and 18. 27. and 34. 6. and 40. 17. and 113. 5. and 146. 7. 8. 9. *God will be a refuge to his poore people, he will heare them, he will saue them, he will destroy their enemies, &c.* And for what other causes also, doth God at any time aduance any of his seruants from poore estate to high degree; out of aduersity to prosperity; but that they might glorifie his name, in being a refuge and succour to the rest of their poore and distressed brethren; according as Mordecai sendeth his admonitorie message to Queene Ester, chap. 4. 14. saying: *Who knoweth whether thou art come to the kingdome for such a time?*

Who therfore seeth not, that the mercifull relieuing of the needie and poore, (speciallie such as approue themselues

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ſelues to be of the houſhold of faith, faithfull ſeruantes in the familie and Church of God is a vertue of ſingular excellencie: ſeeing ſuch as do thus, do herein ſhew themſelues in ſpeciall manner, as deare children, to be the moſt kindlie and ingenuous imitators and followers of God their heauenlie father, in that which he accounteth his moſt ſingular glorie as we haue ſeene before. In which reſpect alſo, ſaith our Sauiour Chriſt to his diſciples: *Be ye mercifull, as your Father is mercifull.* But not onelie muſt the children of God be like their heauenly father in doing good to their fellow brethren, but euen to their enemies alſo, as the ſame our Sauiour teacheth. For euen God is not onelie kind and beneficiall to the good and iuſt, but alſo to the vnkind and euill, cauſing the comfortable light and warmth of his Sunne to ariſe vpon them, and his raine to make their fieldes and cattell fruitfull: *Matth.* 6. 44. 45. and Luke 6. 35. 36. Finallie, according to the holie Prouerbe, ch. 19. 22. *That which is to be deſired of a man is his goodneſſe.* For herein ſpeciallie is all that comprehended for the which he is to be praiſed: as 2. Chron. 32. verſe 32. the whole praiſe of *Hezekiah* is noted by his goodnes. And ſo alſo of king Ioſiah, ch. 35. 26.

The heathen alſo, whether by the light of nature, or by the remnant of tradition of doctrine, from the firſt fathers of whom they came, after the diſperſion of the nations, they held this for a principle, and ſo haue ſet it downe in their writings; that in nothing man is more like vnto God, then in beneficiall & kind dealing. And when *Demoſthenes* (as they write) was asked, what man might haue, wherein he ſhould reſemble God, he anſwered: *If he ſhould deale beneficiallie, and ſpeake trulie.* And hence it was no doubt, that euen among the ſame heathen people of the world; the honourable title of *beneficence* and bountifulneſſe was, as it were, by a law of nations, principally attributed and aſcribed to Princes and Rulers; whom it ſhould beſeeme beſt, as in name, ſo in the vertue it ſelfe

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to expresse the diuine nature of God most. This coustome of the heathen is pointed at by our Sauiour Christ, Luke. ch. 22. 25. where he saith thus, *They that beare rule ouer the Gentils are called* EVERGETAI, that is, gratious, or beneficiall and bounteous.

Neuertheless, here, before wee goe any one step further, it is to good purpose, that we doe consider, that betwixt the bounteous and beneficiall Giuing of the Lord, and all humane beneficence, there is necessarilly a great and vnmeasurable difference to be put. First, because God is the onely spring and fountaine of all beneficence; so that from him alone are deriued all good giftes, whatsoeuer either man or Angell are partakers of, or howsoeuer they are made instrumentes of anie good benifite and blessing either of them to other. For as the Apostle Paul saith from the Prophete *Isaiah*, and both of them in the name of the Lord, *Who hath knowne the minde of the Lord? or who was his counseller? Or who hath giuen to him first, and he shall be recompensed. For of him, and through him, and for him are all things: to him be glorie for euer. Amen.* Rom. 11. 34. 35. 36. and Isaiah chap. 40. 13. 14. And yet more particularly touching man; whether Prince or noble Peere, rich or mighty, learned or in authority, Prophet or Apostle, whosoeuer he be, he cannot possibly haue any thing, whether of this world, or belonging to the kingdome of God, to giue, vnlesse he haue first receiued it of that perfect and cõplete fulnesse which is only in the Lord. So that worthily may the Apostle aske of one as wel as of the other, & chiefly of such as haue the most excellent gifts: *Who separateth thee? And what hast thou which thou hast not receiued? and if thou hast receiued it, why doest thou boast as if thou hadst not receiued it?* 1. Cor. 4. 7. And Iob. 1. 21. *The Lord giueth, and the Lord taketh away: blessed be the name of the Lord.*

Secondly, God giueth such gifts, and in such maner, as no creature is able to giue them. *Thine ô Lord* (saith king Dauid) *is greatnesse, and power, and glorie, and victory, and praise:*

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praise: for all that is in heauen & earth is thine, thine is the kingdom ô Lord, and thou excellest as head ouer all, & in thine hand is power and strength, and in thy hand it is to make great, and to giue strength vnto all. Now therefore, ô our God, we thanke thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer willingly after this sort? For all things come of thee, & of thine owne hand we haue giuen thee. 1. Chro. 29. 11. &c. And thus no one man, but only God hath giuen the whole earth, & distributed it among all the sons of men. Ps. 115. 16. Thus he & no other hath giuen his only son our Lord Iesus Christ, to and for the redemption & saluation of his Church. Isai. 9. 6. & ch. 49. 6. Ioh. 3. 16. & ch. 4. 10. & Rom. 5. 15. &c. where the excellency of this one gift is amplified aboue all other by the holy Apostle: and ch. 8. 31, 32. *What shall we then say to these things? If God be on our side, who can be against vs? who spared not his owne son, but gaue him for vs to death, how shall he not with him giue vs all things also?* According to this diuine munificence, God hath giuen the Church to Christ, Psal. 2. 8. & Ioh. 17. 6, 7, 8, &c. to the end, that though it had iustly deserued to be vtterly stripped, and left wast & naked, it might neuertheles by him be beautified & adorned with al excellent & princely gifts: Mat. 28. 18 19, 20. Eph. 4. 11, &c. Ier. 3. 15. Isa. 50. 4. euen with such gifts as no money could purchase; but onely the bloud of Iesus Christ, which is more precious then all gold & siluer, Act. 8. 20. 1. Pet. 1. 18. 19. Among these most precious gifts, is heauenly knowledge & vnderstanding Ps. 119. 34. Mat. 11. 25, 26, 27. & ch. 13. 11. & ch. 16. 17. Likewise faith & repentãce, & forgiuenesse of sins, are in the number of these inualuable gifts of God, Act. 5. 31, 32. and ch. 11. 17, 18. 2. Tim. 2. 25, 26. Ier. 24. 7. & ch. 32. 39, 40. In this catalogue of the gifts of God, is that peace of conscience which passeth all vnderstanding, Philip. 4. 7. that is to say, such a gift, the excellẽcy wherof cannot throughly be discerned of vs. Finally, of this magnificẽt bounty of God, eternal life & saluatiõ are the gifts of God, to poore miserable & dãnable sinners.

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All these, and if there be any such like; they are such gifts of God, as infinitely exceede all mans donation and gift. And no maruell, though the gifts of God be thus inestimable; because his loue toward vs, from whence they proceede, is passing all knowledge. Ephes. 3.19. So that to set out the greatnesse of Gods gifts, we may iustly say vnto God, with his holy Prophet: *What shall we render to the Lord for all his benefites toward vs.* Psal. 116.12. And with his holy Apostle *What thanks can we recompence to God, &c.* 1. Thes. 3. 9. And to admonish our selues of our duties: *O my soule praise thou the Lord, and all that is within me praise his holy name. My soule praise thou the Lord, and forget not all his benefites. Who forgiueth all thine iniquitie, &c.* Psal. 103. 1. &c. Read also Psalme 107. And to comfort our soules against all spirituall feares, anguish, and disquietment; *Returne to thy rest ô my soule: for the Lord hath bene beneficiall vnto thee. Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling: I shall walke before the Lord in the land of the liuing, Psal. 116. 1. &c.* Hetherto therefore, of the second difference of Gods beneficence; how in measure, it infinitely exceedeth all the bountifulnesse of man.

Thirdly, God only is constant and vnweariable in continuing the bountie of his gifts vpon all such as he chooseth at the first, to bestow his bountie vpon: for *Whom he once loueth, he loueth to the end.* Iohn. 13.1. *The vnchangeable decree of God is expressed by his fatherly loue.* Mal. chap. 1.2. and Rom. 9.13. *As it is written, I haue loued Iaakob.* And Rom. 11. 29. *The gifts & calling of God are without repentance* and Hosh. 13.14. *Repentance is hid from mine eyes.* and againe, 1. Thes. 5.24. *Faithfull is he which hath called you, and he will do it.* and Isai 40. 28. *Knowest thou not? or hast thou not heard, that the euerlasting Lord the God hath created the ends of the earth? He neither fainteth nor is weary: there is no searching of his vnderstanding, &c.* and vers. 31. *They that wait vpon the Lord shall renew their strength, &c.* And this is the cause, why king Dauid, in the place before alleadged:

1. Chron.

Gods bounty aboue mans.

1. Chron. 29. acknowledging the present great grace, bestowed vpon himselfe, and the people, in offering willingly toward the house and worship of God, to be his speciall gift: he prayeth God, to keepe the same grace for euer, in the purpose and thoughts of the hearts of his people, and that he would stil prepare their harts vnto himself. And further, that he would giue to his sonne Salomon a perfect heart, to keepe his commandement, &c. For right well did the holy king know, that man left to himself, is lighter then vanity; and most fickle in the purpose and care of the best things; and namely, in beneficence and liberality toward the Church and people of God. Wherefore also, well saith a godly learned man: that it is proper to God to hold on in a continuall care to saue and preserue, and not to be prouoked to cease from the bestowing of his benefites, because men are vnworthy of them.

Finally, he is infinitely more kind and bounteous to his enemies then any man, or all men can be to theirs, though all their kindnesse were layd together. Matth. 5. 45. Luk. 6. 35. 36. Rom. 2. 4. And that either most gratiously to win their soules vnto him, for their owne most happy saluation: or els to leaue them altogether most iustly without excuse. But thus the greatnesse of Gods diuine bountie, and the excellencie of his giftes, surpassing all gifts that anie man or Angell, yea that all men or Angels can possibly giue: they haue held vs somewhat longer then was at the first intended, though not with lost time or labour, as we trust. Let vs now return to instruct our selues further, touching that beneficence and giuing which ought to be in continuall practise among men; after the example and president which we haue in the Lord, so far as we (preuented by his good grace) may in our measure attaine vnto.

Giuing therefore (wherein men in their poore measure may by the grace of God resemble that diuine bountifulnesse which is in God, like as many little gutters or chan-

Giuing what, more generally.

nels of the ſtreame may declare how plentifull the head of the riuer or liuely ſpring is) *it is* (to ſpeake ſomething more generally) *a free imparting and communicating of that which is (at the leaſt in a mans owne perſwaſion) rightly his owne, to the vſe or commodity and poſſeſſion of another.* Or thus: *It is the alienating of a mans own right, to make another the owner of that, wherein he had all the property before.*

According to this more generall definition, a man might take occaſion to ſpeake more generallie of giuing; by a diſtinction of Giftes, according to the diuerſe condition and eſtate of the giuers; and according to their ſeueral minds & purpoſes in giuing, and ſo forth. For there are gifts of the Subiect to the Prince, as the Moabites and Aramites brought giftes to king Dauid, when he had ſubdued them: 1. Chron. 18. 2. 6. of the ſeruant to the Maſter, of the tenant to the landlord, and of the child to the father, as gratulatory and dutiful preſents for honours ſake, as Ioſeph ſent gifts to Iaakob his father out of Egypt into Canaan. Gen. 45. 23.

And againe, there are gifts of the Prince to the Subiect for reward, or of mere clemencie and fauour, according to the royall bountie of a Prince; as in the 6. ch. of the booke of Eſter, where the great king Ahaſhueroſh asketh *Haman*: *What ſhall be done to the man whom the king will honour?* And Dan. 2. 48. king Nebuchadnezzar made *Daniel* a great man, and gaue him manie and great giftes.

There are giftes of the poorer and weaker, to thoſe that be more rich and mighty, to procure fauor, or at the leaſt, to mitigate the rage & furie of anger; to which end, Iaakob preſented his gifts to Eſau, and in moſt ſubmiſſe and humble maner deſired him to accept of his preſent. And as wiſe Abigail by her preſents, together with her gratious behauiour, appeaſeth the wrath of Dauid, greatlie kindled againſt her husband Nabal. Of the which kind of giftes, it is ſaid in the holie Prouerbes: *A gift in ſecret pacifieth anger, and a gift in the boſome great wrath.* Prouerb. 21. 14.

On the other ſide; there are gifts of the rich and migh-

tie

Diuerse kinds of gifts

tie, to the poorer and inferiour sort, because they mind to make them indebted to them, that they may vse them for their greater benefite and gaine, as Pharaoh preferred Ioseph, and Nebuchadnezzar Daniel, and those other three men of Israel.

Some giue gifts, to helpe out good and iust causes and sutes, as Iaakob sent presents to the chiefe Gouernour of Egypt; little thinking that it had bene Ioseph his sonne: Gen. 43. 11. *Take* (saith he to his sonnes) *of the best fruites of the land in your vessels, and bring the man a present, &c.* And contrariwise, some giue gifts to corrupt true iudgement, & to contriue and compasse a mischiefe: of whom it is sayd, *A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement.* Pro. 17. 23. and thus Ziba presented king Dauid with a gift, minding and compassing treacherie against his maister, 2. Sam. 16. For a gift if it be once accepted, it is of great force euery way, as Prou. 17. 8. *It prospereth, whithersoeuer it turneth.*

Finally, there are gifts of one friend and neigbour to an other; and that of all degrees, when they are kindly affected the one to the other, for mutuall loue and friendships sake; the one striuing after a sort to ouercome the other with kindnesse and benefites: according to the common saying which goeth concerning such: *There is no loue lost betwixt them.* After this maner the Queene of Sheba gaue king Salomon great gifts: and he againe requited her with like royall gifts, 1. King. ch. 10. verses 10. 13. The which kind of strife hath bene alwayes honourable, euen among the nations of the heathen; and the more honorable, because (as they rightly esteemed) if a man striue vnto thankfulnes, there is no reproch or dishonour, though he be vnwillingly ouercome. They write of Taxiles, a pettie king of India, that he offered Alexander, comming out to make warre against him, this notable challenge: *If* (saith he) *thou be our inferiour, receiue a benefite of vs; but if thou be our better, then do vs a good turne.* Alexander accepting the challenge: *We*

Giuing what, more speciall.

will striue (saith he) *whether of vs shall be the more beneficiall.* Alexander then imbracing Taxiles verie curteously, did not only abstaine from spoyling his countrey, but also he inlarged his dominion.

Thus as was said, there are diuerse kindes of gifts, and great varietie in the diuerse maner of the bestowing and placing of them.

But it is not the intent of the present Treatise, to followe this argument in so large a discourse; but only to speake of religious and merciful Giuing; which, wearing the crowne or garland aboue all the rest, may receiue a more particular and speciall declaration, thus: *It is a most free, or franke, and liberall imparting some meete and conuenient portion of that wherewith God of his goodnesse hath blessed euery man,* to the maintenance and aduauncement of Gods pure religion and worship, and to the mercifull relieuing, comforting and succouring of all such as we see, or for want of such, of those whom we do by credible report, vnderstand at any time, to be in any present necessitie and need, in such maner as God himselfe would haue his owne worship to be vpheld and furthered, and the poore among his people in all Christian Churches, to be comfortably relieued and succoured.*

* That this is a part of goodnes & beneficence, it appeareth, Heb. 8. 3. vnder the name of offering giftes to God, yea the Lord requireth the heart it self as of gift. Hee will accept of nothing in way of constraint or extortiō. Reade also Matt. 5. 23. If thou bring thy gift to the altar. &c.

Of the which religious and mercifull contributing and giuing, are the words of our Sauiour Christ, mentioned in the beginning of this chapter, to be vnderstood, in that he sayd: *It is a blessed thing to giue rather then to receiue.* It is our purpose therfore to imploy our chiefe studie and diligence to the laying open of this point so farre as that portion of time and grace may afford, which God of his mercy shall, in the middest of the ordinarie duties of his holy ministery, alot vnto the same.

CHAP.

A gift must be free.

CHAP. 2.

What graces or vertues are requisite to the right maner of Giuing: and of the *contrarie vices which do either hinder or corrupt the same.*

BEcause the examination of the definition or description of giuing, will afford vs a commodious and iust occasiō to note the vertues of right Christian giuing: & likewise because the vertues being known the contrary vices wil the more euidently appeare: it shal be worth our labour to take a more large view and examination of the same; and euen to make it the ground and direction of this our second Chapter.

First of all therefore, it commeth to be considered that *Giuing* (as was said) *is a free, or franke, and liberall imparting or communicating, &c.*

Now that it is so, that a Gift must be free, and proceede of a liberall and franke mind, it is euident and plaine from that which our Sauiour Christ teacheth in the sixth chapter of the Euangelist Luke, verses 33, 34, 35. *If* (saith he) *ye doe good to them which do good to you, what thanke shall ye haue? For euen sinners do the same. And if ye lend to them of whom ye haue hope to receiue, what thanke shall ye haue? For euen sinners lend to sinners to receiue the like. Wherefore loue ye your enemies, and do good and lend, looking for nothing againe, &c.* and

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Prou. chap. 25. 21. 22. *If he that hateth thee be hungry, giue him bread to eate. &c.* and Rom. 12. 20, 21. *Ouercome euill with goodnesse.* Luke 10. 30. &c.

If then Christians must be beneficiall to their enemies, though nothing can be looked for in way of recompence from their hands; much rather must we be helpfull to those that be Christianly minded toward vs, though they shall neuer be able to requite vs. If we must ouercome euil with goodnesse (which as it is the most honourable, so is it the most difficult victorie that may be) much rather must we ouercome our selues, to do good to those, who wold, if they were able, giue vs incouragement by their kindnesse, to striue this way with them. It is contrary to the nature of a gift for the Giuer to haue any desire of a recompence for it. This were rather to put to vsurie, or to sell, or at the least to make an exchange of one thing for another, & not to giue a gift. He that giueth a gift in truth, must do it simply, euen for it selfe, as it were, because in his owne heart he esteemeth it meete and worthy that it should be done, because God hath so commanded, and because he hath promised so much the rather to recompence it, by how much all humane quittance is more firmly neglected. To this purpose (saith our Sauiour Christ) *When thou makest a feast, bid thou the poore, the maimed, the lame, and the blinde, that cannot recompence thee againe, and thou shalt be recompenced at the day of the resurrection.* Luke ch. 14. 12, 13. 14.

That also which our Sauiour Christ commaundeth his disciples, concerning the preaching of the Gospell and working of miracles, which were precious gifts of God, saying: *Freely ye haue receiued, freely giue,* Matth. 10. 8. the same also hath place by a certaine analogie and proportion in the distribution of the outward blessings & Gifts of God, from the hands of all those to whom, as to his stewards, he hath of his free fauour committed the distribution of them. For seeing God giueth the one as well as the other of his free bountie, these as well as they, are to be distributed freely, of bene-

A gift must be free.

beneuolence, and not as of sparing, or grudgingly, as Paul instructeth the Corinthians, 2. Epist. 9. 5. And againe in the 14. verse of his Epistle to Philemon: *Without thy mind* (saith he) *would I do nothing, that thy benefite should not be as of necessitie, but willingly.*

When the Creeple, which lay at the gate of the Temple of Ierusalem to aske almes, desired an almes of Peter and Iohn, as we read, Act. 3. 2. &c. Peter saith vnto him: *Siluer and gold I haue none, but that which I haue, that I giue thee: In the name of Iesus Christ of Nazareth arise and walke.* Peter no doubt was willing to haue giuen gold or siluer to the Creeple freely, if he had had it, as may appeare in that he gaue willingly and freely that which was better than gold.

This grace of freenesse or frankenesse is necessarie, to the end it may be done with chearefulnesse and gladnesse of heart; which is a grace of neare affinitie with the former, and is greatly esteemed of the Lorde according as it is said, *The Lord loueth a chearfull giuer*, 2. Cor. 9. 7. Yea, so doth he loue it, that he preferreth a smaller gift, which commeth willingly and chearefully, before a gift of greater value, when it is drawne forth constrainedly. Wherefore (as the Apostle saith) according *as euery man wisheth in his heart, not grudgingly, or of necessitie, for God loueth a chearfull giuer*: in the place euen now alleaged. And before that, in the 12. verse of the eigth chapter. *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* Hence also it is that, in the beginning of the same chapter, Saint Paul verie highly commendeth the Christians of the Macedonian Churches, because in great triall of affliction their ioy abounded, and their most extreme pouertie abounded to their rich liberalitie. *For to their power* (saith the Apostle) *I beare record, yea, and beyond their power they were willing: And prayed vs with great instance that we would receiue the grace and fellowship of the ministring which is toward the Saints.* A notable example of an excellent grace, the which being so singularly commended by

Examples of chearfull giuing.

the holy Ghost; may iustly both giue incouragement to such as are at any time most free and franke (seeing as the Apostle giueth to vnderstand, they haue herein a very honourable fellowship in a verie gratious worke, most worthy of all hands to be holpen forward) and also it may iustly shame the most beggerly and seruile liberalitie of the common sort of worldly professours, whose hearts are tied, yea, as it were, chayned and locked vp in their chestes and purses. For when due consideration of circumstances, do oftentimes much commend and aduaunce a thing aboue it selfe, being simply considered; and namely in this action of liberall giuing, when a thing is giuen with a large heart, and not niggardly; willingly, yea desirously of themselues, and not by any vehement intreatie of others; of that little which a man hath, and not of superfluitie; when a man esteemeth his gift a benefite, yea an honour to himselfe, in that he is admitted to haue communion with the Saints of God, to the reliefe of his Saints; and finally, when a man seeketh the occasion of giuing and offereth himselfe, rather then stayeth till he be prompted by others, & neglecteth not the occasion being manifestly offered vnto him: by all these circumstances the liberalitie of the Macedonians is commended vnto vs for a rare example to be followed herein.

But the Macedonians are not altogether alone. Let vs therefore helpe forward our owne slackneſſe by some other examples. Among the which Zache in the 19. chapter of the Euangelist Luke (though he were least in stature of body among a great multitude) yet he is an example as tall as a Cedar in Lebanon, yea and also speedily shot vp in more excellent manner then the gourd of Ionah, to the magnifying of the mightie power of God, in the grace of his blessed Gospell. For so soone as he began to tast of the sweetnesse of that saluation which is brought to light by our Sauiour Christ, hee standeth forth, and his heart is inlarged to professe, euen before the Lord, who

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knew his heart: *Behold Lord* (saith he) *the halfe of my goods I giue to the poore, &c.* And verily, if we aske the cause why the common sort of our rich possessours (a small number excepted in comparison of the rest) are now a dayes so skant in giuing, as they are; and in their skantnesse so vnchearefull: it is for that their heartes continue so surfetted and oppressed with grosse cares and couetous desires after this worldly pelfe, that they haue small tast, and willingly are ignorant (notwithstanding they haue much teaching) what those fruites bee, which the bountie of God toward themselues, ought to drawe from them, in respect of their brethren: which lesson Zache, being a willing and teachable scholler, by and by vnderstood.

And let vs well marke that our Sauiour Christ, who accepted the offer of Zache, which was but of halfe his goods to the poore, refuseth to giue any incouragement to that other rich man in the 18. chap. of the same Gospell, vnlesse he would sell all that he had, and giue the same wholly to the poore. Why was that? Zache being inlightened by faith, and touched with godly sorrow for his sinnes, dedicated the halfe of his goods to the poore, with a hearty and chearfull affection, to declare his thankfulnesse to the Lord for his great mercy toward him in the forgiuenes of his sinnes, &c. But the other rich man goeth away heauie and sorrowfull, euen to thinke of parting from his earthly possessions and goods, preferring them before the spirituall riches & inheritance of the kingdome of heauen. Therefore he remaining vnbeleeuing, and without repentance, goeth from Christ, without any comfort at all, for that time. And the hardnesse of his heart, in that he was closed and shut vp against the poore, was also euen as a barre to hold out the comfort of Gods mercies, that it could make no entrance, nor finde anie friendlie entertainment with him.

But that we may see, as in a chrystall glasse, of what

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reckening a chearfull and hearty giuer is in the sight of God: let vs consider the example of the poore widowe, as it followeth in the 21. chapter of Luke, in comparison of manie richmen. For though in respect of the small quantitie of her offering, she gaue as good as nothing to speake of, yet her gift is preferred before the greater quantitie of all the rich mens offering put together at the same time: *Of a truth* (saith our Sauiour Christ, seeing her willing and ready mind) *this widdow hath cast in more then they all. For they haue of their superfluitie cast into the offerings of God, but she of her penurie hath cast in all the liuing she had.* Our Sauior giueth to vnderstand, that she had no more then she offered, till she should earne it with her fingers ends, as we vse to speake. Her example therfore is notable, in that she wold rather want her selfe, then to be altogether wanting in the holy contribution to the treasurie of the Lords Temple.

The like willingnesse and cheerfulnesse of mind, did vtter it selfe more plentifully in outward fruits, in that excellent woman Dorcas, according to her more rich and able estate, who vsed to clothe the poore with coates and garments, which she made at her owne costes and charges, to the releiuing of many Christians, as we reade Act. 9. 36. &c. Lydia also was so earnest, that she constrained Paul and his company to come to her house and to abide there. Act. 16. 15.

The like chearfulnesse ought to be in the heart of euerie godly woman, according to that notable description of a vertuous wife, in the last chapter of the Prouerbes: where it is written, that *She stretcheth out her hands to the poore, yea both of her hands to the needy.*

Hereunto let vs adde the example of that noble Obadiah, for singular mercifulnesse, in venturing his owne life, in hiding and foltering a hundreth of the Lords Prophets, to preserue them from the rage of Iezabel. 1. King. 18. 3. 4. Surely Obadiah would neuer haue put his life in so great hazard, if he had not had a franke and free heart

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thereunto. Abraham ran to giue his guests intertainment; Gen.18.2.

But not to stay in particulars any longer, let vs come to the generall commendation of the people of God, in their holy cõtribution toward the Tabernacle of the Lord, Exo. 35. 20. &c. *Euerie one* (saith the text) *whose heart incouraged him, and euery one whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all the vses thereof, and for the holy garments: Both men and women, as many as were free hearted, &c. they brought a free offering to the Lord, gold, silke, precious stones, &c.* The women brought their looking glasses made of some shining mettal. chap. 38.8. Yea, more then enough was offered by the congregation. chap. 36.5.6. Reade also 2. Chron. 29.31.36. and chap. 35. 8. where the willingnes of the Princes and whole congregation, is commended both in king Hezekiah, and also in king Iosiah his reigne.

And let this (I pray you) be well obserued, that the Lord doth not for his part, willingly accept of any offering or dutie, which is not performed with a willing and cheareful heart, as appeareth in the fifth verse of the 36. chap. of Exodus, where he admitteth only the willing heart to offer vnto him. *This is the thing* (saith Moses) *which the Lord commandeth, saying: Take from among you an offring vnto the Lord. Whosoeuer is of a willing heart, let him bring* such or such an offering, as is there expressed. It is like to the proclamation which the Lord maketh, Deut. 20.8. concerning the going forth of his people to fight his battailes. *Whosoeuer is afraid or faint-hearted* (saith the Lord) *let him go and returne to his house, least his brethrens heart faint like his heart.* The Lord we see, refuseth the faint-hearted souldier, as no souldier for him. And euen so he refuseth the vnchearfull Giuer, contributor, or offerer, either toward his worship, or toward the relicfe of the poore among his people, as no meete offerers or contributors to him; seeing they be such, as haue not yet taken any courage to fight against that prophane-

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neſſe, couetouſneſſe, and diſtruſt in Gods prouidence, with many other ſinnes, which of neceſſitie muſt be ouercome by a ſpirituall encounter againſt them, before the Lord can take pleaſure either in the giuer and offerer, or in the gift and offering which is tendered before him: whereof we haue for euident examples, Cain in the old world, and Ananias with Sapphira his wife in the latter dayes of the Goſpell.

Wherefore, not without great cauſe doth king Dauid (as was vpon occaſion touched before) giue moſt heartie and glorious praiſe vnto God, for giuing himſelfe and his people, hearts to offer willingly for the building of the Lords Temple. 1. Chron. 29. 14. &c. And let vs obſerue it well, that it is indeed a ſpeciall grace, from the bounteous hand and gratious Spirit of God; and the ſame alſo a ſingular token of his loue, when any can with willing hearts, as wiſe diſpoſers of the manifold grace of God, chearfully diſtribute the good gifts of God, which he hath made them ſtewards of. For doubtleſſe, there is naturally in euery man, ſo great ſelfe-loue and couetous deſire to increaſe ſtill in worldly riches & wealth, and ſo little zeale of Gods word, or loue to his children, that our harts may be compared to the bowe-net, which eaſily taketh in the fiſh, but hardly letteth any go out againe, and our hands are as one wold ſay, ſo glewiſh or bird-limed, that they hold faſt whatſoeuer commeth into them; ſo all is fiſh which commeth to net. Liberalitie therefore and frankneſſe of heart is a gift or grace of God.

A very neare, yea an inſeparable cõpanion to this godly, franke and free-heartedneſſe, whereof we haue hetherto ſpoken; is a holy ioy and delight as well in giuing to the relieſe of men, as in offering to the honor and glory of God. So we read concerning the notable example of the Macedonians alleaged before, that their ioy abounded in their willing and chearful contribution. And ſo likewiſe we ſawe in the example of king Dauid & his people. *The people* (ſaith the

Ioy is a Companion with cheerfulneſſe in giuing.

the text) *reioyced when they offered willingly to the Lord with a perfect heart. And Dauid the king reioyced alſo with great ioy.* Read alſo Deut. 26. 10. 11. 14. The thank-offering muſt not be celebrated in the morning, or vnchearfully, but with great ioy & gladnes of heart. As for grudging and vnbeteeming it hath no place nor fellowſhip in this buſineſſe: let it therfore be ſent packing with Iudas, who by reaſon of this euill affection in himſelfe, and becauſe of his theeuiſh couetouſnes, could take no ioy, no not in another bodies coſt; to wit, when Mary the ſiſter of Lazarus, beſtowed her coſtly ointment, as a token of that honour and loue which ſhee bare to our Sauior Chriſt, Ioh. 12. 3. &c. It ought long ſince to haue bin rotted & mouldred away, with the carkeiſe of that ancient and great churle, drunken Nabal, 1. Sam. 25. 10. 13. with whom alſo let vs leaue the grunting of the Gaderenes, Mat. 8. 34. and the inhoſpitall Samaritans, Luk. 9. 52. 53. And let vs on the cõtrary, as beſeemeth al good ſeruants of God, hearken to the preceptory exhortation of the holy Apoſtles Paul & Peter. *Be ye harborous one to another without grudging* 1. Pet. 4. 9. & Philip. 2. 14. *Do all things without murmuring and reaſonings.*

Now to the end theſe euil affections of Iudas, Nabal, & the reſt, may be relinquiſhed & caſt frõ vs, as moſt vnworthy the ſeruants of God; & that ſuch as giue or offer to holy vſes, may do that which they do, with a franke and liberall mind, and ſo haue much ioy and comfort in it; it is furthermore neceſſarie that they haue theſe graces following.

Firſt, a delightful and precious eſtimation of thoſe things whereunto they do giue and contribute, whether it be to the maintenance of Gods worſhip, or for the reliefe of his poore Saints. Secondly faith. Thirdly, humility. Of theſe therefore, let vs conſider, ſo farre as may concerne the matter we haue in hand.

Touching the firſt of theſe graces; let it not ſeeme tedious, to looke yet once againe vpon king Dauid, ſeeing God hath euery way made him a moſt beautifull example

The giuer must haue delightfull and precious estimation of that to which he giueth.

and mirrour herein. *Because* (saith he) *I haue a delight in the house of my God, I haue prepared for it with all my power, golde for vessels of gold, &c. Yea moreouer I haue of my owne gold & siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie, euen three thousand talents of gold, of the gold of Ophir, and seuen thousand talents of fined siluer, to ouerlay the walles of the houses,* 1. Chro. 29. 3. &c. And Psalme 132. it is testified, that he vowed to take no delight in any other thing; vntill he had taken due order for the establishing of the worship of God amõg his people. An euident proofe whereof, may be taken from that his most ioyous dauncing before the Lord with all his might, when God vouchsafed to permit him to fetch home the holy Arke to the citie where he dwelt, 2. Sam. 6. And further also, from that ioy, which he tooke at the prosperous successe of religion; as is euident: Psal. 122. where he professeth, that he did in singular maner reioyce, when the people sayd vnto him: *We will go into the house of the Lord. Our feete shall stand in thy gates, ô Ierusalem, &c.* And againe, in that he professeth in the same Psalme. vers. 8. 9. saying: *For my brethren and neighbours sakes I will wish thee now prosperity. Because of the house of the Lord our God, I will procure thy wealth.* Hetherto of Dauids delightfull and precious estimation of the house and worship of God. The like is testified concerning the people of God; of whom he speaketh thus, in the 16. Psal. *Thou art my Lord* (saith he) *my well-doing extendeth not to thee: But to the Saints that are on the earth, and to the excellent: all my delight is in them.* And thus must euerie one, both smaller and greater; whosoeuer in his place, and according to his abilitie, mindeth the true practise of beneficence & goodnesse; he must delight both in the worship, and also in the true worshippers of God, esteeming them worthy of all the good, which he may possibly procure vnto them. And first, touching the Temple of God and his earthly Ierusalem, a type of the spirituall and heauenly; looke by how much God hath di-

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A gift must be giuen in faith.

minished the cost and charge of the ceremonious worship and seruice thereof; such as it was in the time of the Law; by so much the more doth he require, that his spirituall worship be spiritually furthered: and that the poore among his Christian people be more honourably regarded; according as in that respect, he hath honoured them, yea euen their bodies, with the appellation & name of his Temples, in whom his holy Spirit hath chosen to dwel, & that also in more excellent maner, then heretofore in the Temple of Ierusalem. These, though they haue oftentimes wanne & thinne faces, with spare and weake bodies, for want of more full and daintie diet, and though they goe poorelie clothed; yet, besides that the temples of their bodies are redeemed by the precious bloud of Christ, their soules, which are the principall part, and as the Mannor house of that rich purchase, they are richly adorned with many excellent gifts and graces of the holy Ghost. And therefore in no wise may they, by any who belong to the Lord, be despised; but rather be highly esteemed and honoured: or else all beneficence toward them, wil easily cease, & quickly weare away. To this purpose, we are to remember not only what the holy Prouerbe saith, that *he who is mercifull to the poore, and freely giueth vnto him, maketh the Lord his debter, who will surely repay him*: but also that the Lord esteemeth the poore so precious vnto him, namely, those that do truly beleeue in him: that he accounteth it done to himself whatsoeuer is done vnto them. Matth. 29. as is plaine in that description of his last iudgement. Thus farre of the first grace necessarie to a free and liberall mind.

The second grace is faith; that is to say, not onely a perswasion that they which practise this dutie, do please God in so doing; but also, that he will blesse and gratiously prouide for all such, as shall continue in the same course: accoring to the testimony of the holy Apostle, Heb, 13.16. where he giueth this charge: *To do good, and to distribute forget not: for with such sacrifices God is pleased.* and Philip. 4.18.

A gift must be giuen in humility, chiefly in respect of God.

Saint Paule affirmeth, that they are as an odour that smelleth sweete, and a sacrifice acceptable and pleasant to God: according also to that excellent comfort which followeth immediately in the same place, in that he writeth thus: *And my God will fulfil all your necessities through his riches, with glorie in Iesus Christ.* Reade also Hosh. chap. 6. vers. 6. where the Lord preferreth mercie before sacrifice and therefore it cannot be but he greatly accounteth of this dutie. But for the further strengthening of faith in this point, reade more in the third chapter of this Treatise, concerning the reward of right Christian Giuing.

The third grace necessarie to franke and liberall Giuing, is, that such as doe giue to others, yea, or toward the worship of God, be humbled in the sight and conscience of their vnworthinesse, of the least of those good blessings, which they enioy from the hand of God; so that they may say in truth of heart, as Iaakob did: *I am not worthy of the least of all the mercies, and all the truth which thou hast shewed vnto thy seruant*, Genes. chap. 32. vers. 10. Yea, so necessarie is this grace, to the practise of beneficence and liberalitie, that the Apostle Paule, minding to exhort to the practise of it, doth first of all giue warning against pride, which he knew would otherwise hinder the same. Yea he commandeth in the name of the Lord, that there be a continuall charge giuen against it, both by Timothie, and also by all other ministers of the Gospell to the end of the world. *Charge them* (saith hee) *that are rich in this vvorld, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God* (*who giueth vs aboundantly all thinges to enioy*) *That they do good, and be rich in good vvorks, and ready to distribute and communicate. Laying vp for themselues in store a good foundation against the time to come, that they may obtaine eternall life.* 1. Timoth. chap. 6. verses 17. 18. 19. In the which wordes, note also, that together with this morall precept of humilitie toward men, hee leaueth no place for opinion

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A Gift muſt be giuen in righteouſnes.

of merit with God, which is the height of pride; and in truth, the moſt ſtrong poiſon and bane of all true beneficence; yea, that which vtterly peruerteth and deſtroyeth whatſoeuer good thing a man may ſeeme to doe. Hetherto of the firſt branch of our Definition or deſcription of Giuing, *that it is a free, or franke, and liberall imparting or communicating to other.*

It followeth now, that it is *a communicating of ſome meete and conuenient portion of that wherewith God of his goodneſſe hath bleſſed euery one aboue the reſt of his people*: wherein, theſe three things do offer themſelues to be conſidered of vs.

Firſt, that Chriſtian Giuing or liberall beneficence, is to bee prractiſed in righteouſneſſe; and of that which is a mans owne, iuſtly obtained and gotten.

Secondly, that Beneficence and the actions thereof are to bee ordered wiſely, and according to good diſcretion.

Thirdly, that it is a dutie belonging to euerie Chriſtian, whomſoeuer God hath in any meaſure made able to ſpare any thing, to relieue his brother or neighbour, who is more poore and needie then himſelfe. Of all and euerie one of theſe, let vs conſider in the ſame order.

Touching the firſt of theſe three points; namely, that Chriſtian beneficence is to be perfourmed of that which is our owne iuſtly gotten: howe can wee thinke that it ſhould be otherwiſe, ſeeing God requireth of all his ſeruants, both high and lowe, rich and poore, that alwayes, in all things, they do exerciſe iuſtice and iudgement? According to that which we reade Pſalme 106. 3. *Bleſſed are they which keepe iudgement and do righteouſneſſe at all times.* In which reſpect alſo, the ſeruantes of God are euerie where in the holy Scriptures, noted by this propertie in generall, that they loue righteouſneſſe. And more particularly, concerning this dutie of liberality and beneficence,

A Gift must be giuen in righteousnes.

which we speake of; the verie almes which the seruants of God are to giue, and which only God alloweth, it beareth euen the name of Righteousnesse: and that not onely, because it is a dutie, of right and iustice to be performed toward such as haue need; but that therewithall likewise we might be giuen to vnderstand, that it is iust and right, that almes should be giuen of that which is righly a mans owne, and not of that which is gotten by any vnrighteous dealing. To this purpose tendeth that which we read, Deut. 24.13. where the Lord our God speaking of right mercifull dealing to the poore, saith; that it shall be accounted for righteousnesse, to such as duly practise the same. And Dan. 4. 24. the holy Prophet exhorting the vniust and cruel Tyrant, to take thenceforward a iust and mercifull course; he counselleth him to break off his sinnes by this kind of righteousnesse and mercie toward the poore. And Psal. 112. vers. 2. The Spirit of God speaking of the right mercifull and true almes-man indeed; he alleadgeth by his holy Prophet, that his righteousnesse is a ioynt companion, or rather a guide of his mercie. *He is mercifull* (saith the holy Ghost) *and full of compassion and righteousnesse.* And againe: *He hath distributed and giuen to the poore: his righteousnesse remaineth for euer.* The which place of Scripture the Apostle Paul citing to the same purpose, 2. Cor. 9. 9. he expresseth the liberalitie of the mercifull man, by the same word *Righteousnesse*, though our English translation vseth another word, saying in the same sence, *His benevolence endureth for euer.* And verse 10. *God will increase the fruite of your benevolence. Prouentus iustitiæ.* The Greeke text is in either verse DICAIOSVNE, *righteousnesse*, as it is in the Hebrue TSIDQATH. Likewise in the beginning of the sixth chap. of Matth. in steed of *almes* which is in the Greeke, the Syrian word, after the maner of the Hebrue phrase, as also of the Chalde, as Tremelius in his note vpon the same place, well obserueth, is *righteousnesse*, in so much as almes is not the least part thereof. For to speake truly, no man can worthily

A gift must be giuen in righteousnes.

thilie beare the name, or doo indeede the part of a liberall man; vnlesse he be first a righteous and iust dealing man. Liberalitie giuen of an other mans goodes, is no liberalitie from the hand of an vsurper, though he seemeth to be the giuer of them. It is rather his theft and fraude, or else his oppression and rapine; it is not his liberalitie. O how much better were it, for such a one to make restitution, rather then to beare the face or rather the visard of a liberall and mercifull man! verilie, almes of that which is gotten by iniquitie, is abomination to the Lord. The crie of him, who hath beene oppressed, spoiled, or defrauded, will be louder in the eares of the Lord for vengeance; then the praier, or thankes-offering of the other, for blessing and reward. For what reason or equitie is there, that some small portion, which vnrighteous men giue, of that vnmercifull yea cruell hauock and spoile wich they haue made, should take away any guiltinesse of their great and grieuous sinne. Wherefore, let so manie as minde to make practise of true liberalitie, hearken in the feare of God, to the wise counsell of king Salomon, Prou. ch. 5. 15. *Drinke* (saith he) *the water of thy cisterne, and of the riuers out of the middest of thine owne well. Let thy fountaines flowe forth, and the riuers of waters in the streets:* that is, ioyfully enioy and vse that portion of outward blessings, which God hath in mercie, as a fruit of thy honest labour, or otherwise as it hath pleased him, to bestow vpon thee; not onely for thy necessitie, but euen for thy sober delight and comfort also: prouided, that of that which thou maist spare, as it were the ouerflowings of thy full cisterne, others that stand in need, and are as the drie and thirsty ground, may be mercifully refreshed and relieued by thee. And then it followeth in the same place for a further instruction: *But let them be thine, euen thine only, and not a strangers with thee*: that is, order the matter so, that through no euill or intemperate abuse of thine, God be prouoked to alienate thy goods from thy selfe to any other: of the which iudgement he had spoken before in the

A gift must be giuen with discretion.

tenth verse of the same chapter.

Moreouer, the Lord protesteth expressly, that he hateth robberie, yea though it be ioyned with burnt offering: Isai 61.8. As though the Lord should say, Such kind of people, without true repentance, shall find no expiation with me, how plentifull soeuer they are in their vniust sacrifices. For as it is in the holy Prouerb. chap. 15. verse 8. *The sacrifice of the wicked is an abomination to the Lord.* And Deut. chap. 23. verse 18. *It is abomination to the Lord thy God to bring the hyre of a vvhore, or the price of a dog into his house for anie vow.* The sacrifices which may be pleasing to the Lord, must not onely be in their owne nature and kinde such as they ought to be, without blemish, of the best of the flocke or heard: but also they must be euery way, the sacrifices of righteousnesse, as touching the whole manner of the offering of them. And our owne they must be, by speciall right and interest, and not another mans; or come to vs lightly and at aduenture wee cannot tell how. Right worthie is the saying of king Dauid to Ornan (yea though he would for his part haue giuen his threshing flower vnto him for a place dedicatorie to the worship of God) *Not so* (saith he, seeing he was himselfe to dedicate it vnto God) *but I will buy it for sufficient money: for I vvill not take that which is thine for the Lord, nor offer burnt offerings without cost.* 1. Chron. chap. 21. verse 24. And right worthy likewise is that protestation of Zacheus in the Gospell, who disposing halfe his goods to the poore, as a fruit of his faith, repentance and loue vnto Christ, doth promise also restitution for that wrong dealing, wherewith any could iustly charge him.

The foundation of Christian beneficence and giuing, being thus laid, as it were, in righteousnes: the second point now followeth, wherein it is required, that beneficence first iustly gotten, should no lesse wisely and discreetly be afterward ordered and disposed. For (as we might perceiue euen now) king Salomon deuideth the wealth and riches

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of a man, into that which is contained in the ciſtern, which is as it were the ſtocke, the which muſt not be ſuffered at a nie time, ouer negligently and waſtfully to run out, as if a man ſhould pull out the plugge at the bottome: and into the ouerflowings of the ciſterne, which are as the ouerplus of the reuenues and increaſe; the which, though they be employed to the benefiting of ſuch as bee not of their owne proper family & charge, yet will not impaire a mans eſtate. The ciſterne therefore, is by the aduiſe of God himſelfe, wiſely and charily to be looked vnto. Neuertheleſſe, in times of extraordinarie ſtraightes, the ſeruants of God ſtand bound to ſtretch forth their hands in more then an ordinarie and wonted meaſure: yea ſo farre forth (the vrgent neceſſitie of poore Chriſtians ſo requiring) that the richer ſort muſt not refuſe to open the bowels of their compaſſion ſo wide, as willingly to ſell ſome part of their poſſeſſions, for the reliefe of their brethren: who ought to be more deare and precious to them then all worldly riches; after that moſt worthy example of the Chriſtians of the Primitiue Church, whereof we read in the fourth chapter of the Acts of the holy Apoſtles from the 32. verſe. According alſo, as in the former times, the Church of God vnder the law (concerning the maintenance of Gods true worſhip) made lawes to themſelues of their owne accord, for extraordinary allowance that way, at what time the ordinary would not ſuffice. Nehem. 10. 32. 33. and that alſo agreeable to the commandement of God practiſed by Moſes, Numb. 31. 25. &c. and by king Dauid, 1. Chro. chap. 26. verſe 27. *For of the battailes and of the ſpoyles they did dedicate to the maintenance of the houſe of the Lord.* Read alſo 2. Chron. 31. 3. 4. the notable example of king Hezekiah, who of his owne ſubſtance allowed a great portion, and likewiſe commaunded the people ſo to do, that the Prieſts and Leuites might be encouraged in the Lawe of the Lord.

A gift muſt be giuen with diſcretion.

That which our Sauior Chriſt ſaith to the rich man in the 19. chap. of Mat. & Mark. 10. 21. & Luke 18. 22. If thou wilt be perfect ſell all that euer thou haſt, and giue it to the poore: it is not to be taken for a common rule preſcribed to all, but for a diſcouerie of the hypocriſie of him that pretended to be willing to do any thing for the loue he bare to the inheritance of eternall life. Read Act. 5. 4. While it remained (ſaith Peter to Ananias) appertained it not vnto thee? and after it was ſold was it not in thine owne power.

A gift must be giuen with discretion.

The reason why the seruats of God, are in times of more then ordinarie want, to make an extraordinarie supply, is, for that euen, as in times of persecution, the Lord taketh triall of the faith of those that be truly his, toward himselfe: for to shrinke away were notable and shamefull vnfaithfulnesse: so in times of speciall scarcitie and want, God taketh triall of our loue to our brethren, whether we set more by our money and outward goods, then by the spirituall comfort of their soules, and maintenance of their liues; which doubtlesse were not only singular vnkindnesse, but euen grieuous vnmercifulnesse, yea cruelties to bee condemned in any of the children of God.

Neither may this seeme strange, that for the loue which we beare to the brethren, we should disburse part of our outward goods, for the comfort of their naturall liues, and to incourage them to walke chearfully in the wayes of the Lord: seeing (if need should so require) we must not thinke our liues too deare, to poure them foorth for their preseruation, and for the comfort and confirmation of their faith, as 1. Iohn. 3. 16. *We ought to lay downe our liues for the brethren*. And so we reade that Priscilla and Aquila indangered their owne liues, and were willing to haue died, rather then Paules life should haue bene destroyed, Rom. 16. 4. *To whom therfore* (saith the Apostle) *not I only giue thanks, but also all the Churches of the Gentils*.

Neuertheless, both in the ordinarie and also in the extraordinarie distribution of that almes and beneficence, which anie Christian giueth, great caution is to be vsed, for the preuenting of all vnnecessarie waste, lest that bee loosely and vnskilfully scattered and throwne about, which ought to be very wisely as it were sowne, and most husbandly disposed. To this purpose is that which we reade in the fift verse of the 112. Psalme. *A good man is mercifull and lendeth, and will measure his affaires by iudgement*. That is, hee will order and moderate all things with so good discretion, and keepe himselfe within so good a compasse, that in doing

A gift must be giuen with discretion.

sing good, he will still continue to doe good; yea and that with an increase, and not by decreasing through the blessing of God. For as king Salomon saith in his holy Prouerbes: *Through wisedome is an house builded, and by vnderstanding it is established. And by knowledge shall the chambers be filled with all precious and pleasant riches.* chap. 24.3.4. And againe, chap. 21.20. *In the house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.*

Thus then we may see, that beneficence by wisedome may be practised, not onely without vtter impouerishmēt; but also to the further inriching, & to the most singular benefit & blessing of the wise and discreet practisers of it: according to that which followeth in the verie next Prouerb; *He that followeth after righteousnesse and mercy, shall find life, righteousnesse, and glorie.* Wisedome therefore moderateth beneficence, and beneficence inricheth the wise; so that through the grace of God, they continuing in benefiting others, proue most beneficiall to themselues in the end.

Now that it is the speciall grace and commendation of beneficence, that it should be so considerately disposed, that euerie mans beneficence should not end in one or a fewe benefites, not onely the godly wise, but euen the heathen wise men, haue obserued. And to this end, they prescribe manie good cautions, for the guiding and directing of liberalitie, lest after that it hath broken the seruile yoke of niggardly couetousnesse, wherein it was vniustly detained; it should degenerate into ouer licentious prodigality, or some other vnworthy and vnbridled folly. These cautions I thinke it not vnworthy to set them downe, as they follow.

First, that none be any way dammaged or hindered by the vnwise, and indiscreet, or vniust disposing of liberalitie.

Secondly, that no mans beneficence be aboue his abilitie.

Thirdly, that nothing which any man is able to perform be done for ostentation and vaine glorie.

A gift must be giuen with discretion.

Finally, that in the practise of liberality, euery one, to whose reliefe it is disposed, be respected according as he is more or lesse worthy for vertue, or in greater or lesser need through the present exigence, as one may say, of his miserie, &c.

These and such like, are the wise cautions, which euen heathen men haue seene meete to bee obserued, for the well ordering of liberalitie and beneficence: they all holding, that vnaduised beneficence is verie discommendable, and that euen great giftes so bestowed, are of lesse worth and reckening, then small benefites wisely disposed.

The same cautions and directions, which the only perfectly wise and sacred word of God, doth most wisely and perfectly teach, would to God all Christians wold be carefull to learne and practise better then euer the Heathen did. Which verily, by the grace of God they should easily do, or at the least not more vnwisely, to the shame of Christianity, if they would hearken to the instructions of his word. Then should not the foolish hearts of so many of vs, be as closely drawne together and fast locked vp as are the strings of our purses, and the liddes of our boxes and hutches, when we should doe any good: therein preferring earthly riches which are corruptible and transitorie, before the heauenly and eternal treasures of the kingdome of heauen: so setting greater store by worldly friendes, then regarding, by the well bestowing of our riches, to prepare our selues friendes against that great day of account, which God will one day call vs vnto: aspiring and hunting more after the vaine glorie and pleasures of this life, then after the spirituall ioyes and incorruptible crowne of the kingdome of heauen. Then should not so many bee so ouerwise, as to neglect all practise of beneficence, lest they should (as they pretend) bestowe it amisse sometimes: as though it were not better that almes shoulde bee sometimes lost and perish, then anie creature should at

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A gift must be giuen with discretion.

anie time bee loſt for want of almes, and as though it were ſayd in vaine, that ſome at vnawares haue receiued Angels into their houſes, when as they did thinke them to bee but mortall men. Then ſhould not ſo manie beſtowe that which they account their liberalitie, yea, their greateſt, and moſt religious bountie, ſo corruptly and prophanely as they vſe to doe: in ſetting open their houſes to Dicing and Carde-play, to maſking and mumming in Chriſtmaſſe, and to other lewde practiſes at other ſpeciall times of the yeare, which they account their good houſe-keeping. Then ſhould not the vſuall liberalitie of a number bee ſpilt, as it were water vpon the barren and vnpoſitable ground, as heretofore it hath bene, vppon roguiſh, vagabonde, and idle perſons, which nothing at all minded any honeſt courſe of life in obedience either to the lawes of God, or of the lande wherein they liued: yea, which is a thouſande times worſe; then ſhoulde it not bee in anie wiſe employed of anie to the maintenance of abominable idolatrie and ſuperſtition, and of ſuch as are the wicked inſtrumentes and miniſters thereof, damnable Ieſuiticall and Seminarie Prieſtes, &c. For all ſuch beneficence (falſly ſo called) is no true liberalitie, but cleane contrarie to the nature of this moſt noble and free-borne vertue, which implyeth onelye that kind of beſtowing of our goods, which beſt beſeemeth a liberall and free minde indeede: that is, ſuch a minde, as is made free by the Spirite of God, from all ſeruile furtherance of ſinne or ſinners, in anie euill way, and to all willing preferring and aduauncing, onely of true Godlineſſe and Religion, by all the good and holie meanes that it can.

Finally, if true wiſedome and diſcretion might alwayes holde the ſterne of Chriſtian beneficence and liberalitie, yea, euen there where there is an honeſt and good minde; then not ſo manie, yea rather none at all,

A gift must be giuen with discretion.

should so soone sinke themselues, and growe vtterly vnable in short time to hold out in that course which first they beginne with too full and broad a sayle: though the truth is, much fewer haue need of a bridle to curbe and hold them in, then the rest stand in need of the sharpe spurre to put them into that quicker pace, which easily they might be able without any tyring to continue and abide in: according to that saying of the holy Prophete, *The liberall man will deuise of liberall things, and he will continue his liberalitie*, Isai. 32. 8.

And thus we may perceiue in a good part, what wisdom is requisite to the discreet ordering and disposing of euery mans, yea euen of his owne priuate beneficence. And therefore we are the lesse to maruell, though the Lord requireth speciall wisedome to the bestowing of the publike beneficence and almes of the Church, which ariseth of the particular contributions of manie into one summe: according to that which we read in the sixth chap. of the Acts of the holy Apostles, concerning those Deacons, who were by the consent of al the Apostles to haue this charge: *Wherfore* (say they, guided herein by the holy Ghost, and that by occasion of some former failing in this behaife) *brethren looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, whom we may appoint to this businesse.* Concerning the singular wisedome of which ordinance, in regard of the institution, which is from the wisedome of God himselfe, and how wisely the publike beneficence of the Churches of Christ is to be disposed; I will only set downe in this place, that which an excellent learned man hath written concerning this matter, he shewing therein the remedy against vagabond and roguish beggers, who ought not to be suffered among Christians: Like as our godly Magistrates haue wisely discerned, and of late worthily prouided for the more through and full suppressing of them, then euer heretofore: blessed be the name of God therin. *There ought to be* (saith that learned man) *in*

P. Martyr Loc. Com. Clas. 2. loco 12. in præcept. 8. Sect. 7.

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euery Church certaine choise men, who should haue the names of all the poore set downe in writing, the which should cary a diligent eye, to marke both the greatnesse of the powerty wherewith any are distressed, and also what worke they were able to doe: and accordingly to distribute the almes, giuing no maintenance to make any growe idle, and withdrawing their almes from such as are vnwilling to labour. To the which end also order ought to be taken, that there might be in seuerall Churches a publike treasurie, wherein publike contributions should be layd vp: and that euery man as he is able, should not only offer something euery time of the holy assembly, but that three or foure times of the yeare they should prepare some more worthy gift: and concerning the Gouernours of the treasurie, that it should be their dutie, not onely to distribute the same, but also to giue the Church an account, both what they haue receiued, and what they haue layd out. Neither is there anie reason, why any should pretend that they will distribute their own goods, as they themselues should thinke good, in so much as it is hard for any to knowe all, and the true state of things is more easily found out by men which are purposely appointed thereunto: and beside, it is rather to be wished that all things may be done in an orderly course then no man can tell how.

This is the discreete iudgement and godly aduise of that great learned man. And verily, howsoeuer the publike ordinance of God doth not take away and suppresse the particular disposing of mens priuate beneuolence, as they shal see good vpon their owne godly & priuate considerations; yet it must needs be a great ease vnto euery one, touching persons vnknowne to them, in that they may with good cõscience leaue them to those who haue the charge of the publike distribution. Now as touching that which remaineth, concerning that wisedome and discretion which is to be vsed in distribution of beneficence, we shall haue occasion to speake of it anone.

The last of the three former points, is henceforth to be considered of vs; to wit, that it is euery Christians dutie,

Euery man of any ability is bound to giue, and that also with pitie and compassion ouer the needy.

according to his abilitie, to vse his discretion, in dedicating a portion of that which he getteth by his honest and iust labour, or which he may spare of any his reuenues, either more or lesse to the practise of beneficence, and that euen as in the sight of God, who by his souereigne authoritie requireth it at euery mans hands. There is a very vsual & common need of mercy, & therefore the commandement is giuen in generall to all, and particularly to euery one. And when mercie and goodnes hath place in all Christian vertue, it hath, as it were, the chaire of estate in beneficence & liberality: and for the same cause is assigned of God to bee a certaine moderator, and, as it were, the chiefe in commission with iustice. *He hath shewed thee ô man* (saith the Prophet Micah) *what is good and what the Lord requireth of thee, Surely to do iustice, & to loue mercy.* ch. 6. 8. & Zach. 7. 9. *Thus speaketh the Lord of Hosts, saying: Execute ye true iudgement, & shew mercy & compassion euery man to his brother, &c.* and Psal. 37. 21. *The righteous is merciful and giueth.*

Now, that all are to make practise of this grace, reade 1. Cor. 16. 1. &c. *Concerning the gathering for the saints, as I haue ordained in the Churches of Galatia, so do ye also euery first day of the weeke* (that is, on euery Lords day, the Christian Sabbath) *let euery one of ye* (saith the Apostle) *put aside by himself, and lay vp as God hath prospered him, that then there be no gatherings when I come.* That is, that so there be no neede to spend anie further time for that special collection. *And whē I am come* (as the holy Apostle addeth) *whosoeuer ye shall allow by letters, them will I send to bring your liberalitie to Ierusalem. And if it be meete that I go also, they shall go with me.* And 2. Cor. 9. 7. *As euery man wisheth in his heart.* And 1. Iohn 3. 17. *Whosoeuer hath this worlds good and seeth his brother to haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?* And Ephes. chap. 4. 28. *Let him that stole steale no more: but let him rather labour and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.* And when the people com-

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Euery man is bound to giue: and that also with pitie and compassion.

ming to Iohns baptisme, asked of him, what they should do for declaration of their repentance: he answered them and sayd: *He that hath two coates, let him part with him that hath none, and he that hath meate, let him do likewise.* Luke chap. 3. 11.

Thus then it is plaine, that all stand bound to giue. And not onely so, but that which is more, we are further to vnderstand, that euery one standeth bound according to his ability, and according to all iust occasions offered of God, to doe good; that is, mercifully to succour and relieue all and euery one which standeth in need of our helpe: as the parable of our Sauiour Christ set downe in the tenth chapter of Luke, to shew who is a mans neighbour, doth euidently declare: from the example of that mercifull Samaritan, in his succouring of the distressed Iew. According also to that speech which the Lord vseth by his Prophete Isaiah, chap. 58. 7. *Hide not thy selfe from thine owne flesh.* For though there were no more but this bond, that one man is of the same flesh or kind with another; the Lord giueth to vnderstand, that it ought of it selfe to be counted sufficient reason to prouoke any man to deale mercifully with euery one that is of the nature of man. And herein ought euerie one to settle his mind to continue vnwearible, seeing God himselfe hath so appointed, that the occasions and necessities of exercising mercie will bee continuall, according to that we read, Deut. 15. 11. and more expesly, Matt. 26. 11. where our Sauiour Christ saith: *Ye shall haue the poore alwayes with you.* according also to the holy Prouerb. ch. 22. 2. *The rich and the poore meete together: the Lord is the maker of them all.* And wherefore is he so? No doubt that by the rich he might helpe the poore, and by the poore make triall of the rich, as it is well obserued & answered by a godly learned Father.

Neuertheles, the same our God who commandeth vs to do good vnto all, & that alwayes; he doth specially require that we be chiefly beneficiall to those poore ones, which

Euery man is bound to giue: and that also constantly and without wearinesse.

be *of the houshold of faith.* Gal. 6 10. And further also, euen concerning these, though we are to begin to exercise our kindnesse, with the recompencing our kindred, which is noted to be an honest thing and acceptable before God. 1. Tim. 5. 4. Yet we are not to stay there, but to extend our goodnesse to other our poore neighbours and neare dwellers; and not onely so, but sometime also, euen to such as dwell in places far distant from vs: according to that right Christian practise whereof we reade Rom. chap. 15. vers. 24. &c. *When I shall take my iourney into Spaine* (saith Saint Paule) *I will come to you, &c. But now I go to Ierusalem to minister vnto the Saints. For it hath pleased them of Macedonia and Achaia to make a certaine distribution vnto the poore Saints which are at Ierusalem. For it hath pleased them, and their debters are they, &c.*

Neither are we to stay til such as we mind to help be pressed with extreme neede, and therefore to make delayes; but to take hold of the occasion, and if it may be, euen to preuent their calamitie. For so we haue the precept, Prou. 3. 28. *Say not to thy neighbour, Go and come againe, and to morrow will I giue thee, if thou now haue it.* Why so? It may be he may die that he cannot come, or though he liue, yet be discouraged from comming againe: or if he do come, thou maist be more hardened against him then before; or it may be, that thou maist bee sodainly taken away by death from all that thou hast, as our Sauiour Christ saith in the parable to the rich couetous and vnmercifull man.

Wherfore, far better both in respect of themselues (who taking the time to do well, shall reape in due season) and more comfortably to others (seeing the deferring of the hope is the fainting of the soule, but the desire accomplished is as the tree of life) and also more to the honour and glorie of God, which is best of all doe they, which dispose and giue themselues to pursue hospitalitie, and to distribute to the Saints most readily; according to that Rom. 12. vers. 13. TEN PHILOXENIAN DIOKONTES, *pursuing or prosecuting*

Euery man is bound to giue: and that also with good expedition. Petrus Martyr.

ting hospitality. Longè autem maius est persequi hospitalitatem quàm esse hospitalem: It is far more to pursue hospitality then to be hospitall, as saith a learned interpreter. Of this sort of holy and kind hearted pursuants, Lot and Abraham are cõmended for singular examples in the olde Testament, & Philemon and Gaius in the new.

And that there is speciall regard to be had of the houshold of faith, mentioned before; and among those to such of them chiefly, who being destitute by any occasion, are of singular godlines and grace aboue the rest; there is very great reason why it should be so: not onely because they are more precious in the sight of God, but also because they of all other are least regarded, yea rather most maligned and spighted in the world, the children whereof doe only loue and cherish their owne. And likewise also concerning the rest, howsoeuer vnbeleeuers must be tendered of the faithfull, though they regard not them; and better is it, as was said, that almes should be cast away, then any creature should perish for want of relieue. (In which respect, the Christians of the Primitiue Churches, euen in the middest of the hote rage of their persecutors, got singular credite to their profession, in that they shewed more mercie to miserable infidels, then did the vnfaithfull themselues.) Yet wisedome and discretion is to be vsed this way, for their sakes, who are wont to pretend neede without cause, or in a measure aboue their neede, while they make themselues more poore and friendlesse, or more diseased and lame, or more weake and feeble then they are indeed, or in that they lay the blame vpon other for their vndoing and decay: when as in truth they haue had no other rifflers and oppressors then their owne slouth and vnthriftinesse, whereby their pouerty hath bene armed against them, according to that we read Prou. chap. 6. 11. and againe, chap. 24. 32. 33. 34. *Yet a litle sleepe, a litle slumber, a litle folding of the handes to sleepe. So thy pouerty commeth as one that trauelleth by the way, and thy necessity like an armed man.* Witting-ly

Read M. Foxe Acts & monu. persecution 10. pag 76.

Euery man is bound to giue rather with his own hands in his life, then by executors after his death.

therfore, and without good caution to giue vnto such, specially if they be of set purpose idely and leudly minded; is, not onely to cast away that which a man giueth, but which is worse, to cherish and confirme the wicked in their sinne, as was sayd once before: yea, and thereby also to defraude those that are better minded, to whom of right that beneficence, so cast away, was onely due.

To conclude this point of our definition, concerning euerie mans Giuing; it may not be amisse, to adde vnto the former considerations; that it is a more wise course, & also more agreeable to the nature of true & liuely beneficence, for euery one to giue and dispose with his owne hands, and by the ouersight of his owne eyes, that which he mindeth to giue, euen in his life time, rather then to leaue all, or the greatest part to the dispositiō of his executor after his death. For such gifts are subiect to much fraudulent and vnfaithfull dealing, as experience dayly confirmeth; that we say nothing of the opinion of merit, or of the danger of superstition and praying for the dead, which hath by long custome attended that course. And beside, it seemeth lesse commendable in the Church of God, for any to giue his gift, when he can keepe it no longer: and lesse comfortable to the conscience of the Giuer in the sight of God, because he may doubt whether it be rather an extorted or a free gift. Neuertheless, that beneficence which any good Christian bequeatheth by his last wil and testament (which we may call his funerall beneficence) is not to be condemned, though the other course specially of such as be more rich and wealthy, is to be accounted so much the more honourable, by how much it doth more euidently declare both a liuely faith in Gods fatherly prouidence, and also a more liuely and pure loue to the brethren: and therefore for excellencie sake may bee called *Vitall Beneficence.*

It followeth nowe in the latter part of our definition or description of Christian Giuing, that all *whatsoeuer is*

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giuen, must tend to the maintenance and furtherance of Gods true worship and the ministerie thereof, or to the releefe of poore Christians especially, and that all must be done according to Gods owne will, as he hath in either respect made the same knowne in his holy word. As wee haue already seene in some part, and are henceforth vpon the occasion so iustlie renewed, further to consider of it once againe.

Hence therefore two thinges followe to be more purposedly and distinctly declared of vs. First, what are the ends of Christian and religious bestowing of gifts: and secondly, what must be the rule and squire to direct the ordering and disposing of them.

First therefore, concerning the endes of Giuing, diuerse times already touched; wee must of most bounden dutie to God, allow the first and chiefe place in this care and prouision, for the maintenance of the pure worship of God, and of the publike ministerie and faithfull ministers thereof, together with Schooles of good learning, as necessarily appertaining to the nurcerie and preseruation of the same. For the worship of God and ministerie thereof, is most directly to his honour and glorie: and further, without it wee could neither be sanctified our selues, nor anie thing which wee enioy, nor haue anie poore Saintes at all to bee relieued. And then, what great thing were it for anie to be carefull to relieue the frayle and corruptible bodies of men, if that in the meane season, their most precious and immortall soules shoulde bee suffered for euermore to perish and decay.

First therefore, touching the worship of God and holy exercises thereof, we haue the commandement of God himselfe, for the contribution of his people thereunto. Deut. 16. 16. *They shall not appeare before the Lord emptie. Euery man shall giue according to the gift of his hand and according to the blessing of the Lord thy God which he hath giuen thee.* And chapter 12. verse 19. *Beware that thou*

forsake not the Leuite as long as thou liuest vpon the earth. And touching the obedience of the people of God, to this his commandement, we haue already seene what their zeale hath bene vnder the lawe, first in contributing to the Tabernacle of God and the ministerie belonging vnto it. And after that likewise, to the holy Temple of Ierusalem, & seruice thereof; the charge whereof amounted to so great expence, that if euerie man had not come with a full hand in free offrings, moreouer & beside the former ordinarie allowāce, it could neither haue bin builded, nor mainteined, in such maner as beseemed the Maiestie of the great God of heauen and earth. This practise of contribution to this speciall end and purpose, remained as the ordinance of God to all posteritie: as we may perceiue by that which we reade Act. 21. 24. where the Disciples say to Paul, *Thou shalt purifie thy selfe & contribute with them.*

And as for the poore; to the ende wee may see howe mercifullie louingelie and liberallie the Lord requireth, and the same very earnestlie, that they should be deale withall; it were good that euerie one should in his best earnest reade the 25. ch. of Leuiticus, and the 15. ch. of Deuteronomie. The which lawes albeit they are now long since expired so far forth as they were for a time fitted to the externall policie of Israel: yet the equitie of them ought to be still in force, and the charge which the Lord giueth touching the substance of the matter, conteineth morall dutie, whose date is equall wth the coutinuance of the world; and stretcheth it selfe, as far as there is anie church and people of God to the endes of the earth. *If* (saith the Lord in the 15. chap. of Deut. from the 7. verse) *one of thy brethren with thee be poore, within any of the gates of thy land, which the Lord thy God giueth thee, thou shalt not harden thy heart, nor shut thy hand from thy poore brother: But thou shalt open thine hand vnto him & shalt lend him sufficient for his need which he hath. Beware that there be not a wicked thought in thy heart for to say, The seuenth yeare, the yeare of freedome is at hand*

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hand: therefore it grieueth thee to looke on thy poore brother, and thou giueſt him nought, and he crie vnto the Lord againſt thee, ſo that ſinne be in thee. Thou ſhalt giue him, and let it not griene thy heart to giue vnto him: for becauſe of this the Lord thy God will bleſſe thee in all thy workes, and in all that thou putteſt thy hand vnto. Becauſe there ſhall euer be ſome poore in the land, therefore I command thee, ſaying: Thou ſhalt open thine hand vnto thy brother, to thy needy and to thy poore in thy land. Reade alſo Eccleſ. 11.1.2.6. *Caſt thy bread vpon the waters, &c. Giue to ſeuen and alſo to eight, &c.* and Iſai 58. 6.7. *The faſt which the Lord hath choſen, is it not to looſe the bands of wickedneſſe, to take off the heauy burthens, and to let the oppreſſed go free, and that ye breake euery yoke? is it not to deale thy bread, to the hungrie, and that thou bring the poore that wander into thine houſe? When thou ſeeſt the naked that thou couer him, and not hide thy ſelfe from thine owne fleſh? Then ſhal thy light breake forth as the morning, &c.* Thus we ſee the commandement of God. We ſee alſo his promiſe of bleſſing: of the which more afterward. Now verily howſoeuer it be more to mans naturall liking, to doe all the good he doth as a will-worſhip, at his owne pleaſure, where, and when he liſt, to ſerue his owne vaine glorie, and other his corrupt affections and luſtes: yet it is onely to the good liking of the Lord, and to his glory, yea and to our owne benefite alſo, that we performe euery good thing in conſcience of our bounden dutie, according to the holy lawes and commaundements of God. For to ſuch kind of dutie, and namely to ſuch beneficence onely doth the promiſe of Gods bleſſing belong.

And furthermore, ſeeing the Lord God had ſo gratious care for the poore of his people, as we ſaw euen nowe, in the time of the Law; it is in no wiſe to be thought, that he is leſſe carefull for the poore of his Chriſtian Churches, now in the dayes of the Goſpell: nay rather, we haue good reaſon to perſwade our ſelues, that his care is rather more fatherly and tender, according to the more cleare reuela-

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tion of his own bowellike compassion and mercies, by the appearance of his sonne. No doubt, but both the poore of the Gospel, who are most tenderly loued and pretiously esteemed of the Lord, and also the Gospell it selfe which is the most bright shining wisedom & the most gratious power of God to the saluation of all his people, both poore & rich, they ought more mightily to allure and draw vs all, to so much the more willing and bountifull contribution, so far as the necessities of the poore, and reuerent decencie of the ministration of the Gospell should require.

And first concerning the maintenance of the ministerie of the Gospell: *Haue we not power to eate and to drinke*, to wit, at the costs & charges of the Church, saith the Apostle, 1. Cor. 9. 4. &c. and vers. 7. &c. *Who goeth on warfare anie time at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke and eateth not of the milke of the flocke? Say I these things according to man? Saith not the lawe the same also? For it is written in the law of Moses, Thou shalt not muzell the mouth of the Oxe which treadeth out the corne. Doth God take care for oxen? Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth should eare in hope: and that he who thresheth in hope should be partaker of his hope. If we haue sowne vnto you spirituall things, is it a great matter if we reape your carnall things?* And verses 13. 14. *Doe ye not knowe, that they which minister about the holie things, eate of the things of the Temple? and they which waite at the altar are partakers with the altar? So also hath the Lord ordained that they which preach the Gospell, should liue of the Gospell.* This point we see is exceedingly laboured, and not onely confirmed by excellent weight and number of reasons, and from the diuine authoritie of God himselfe; but also garnished by a figuratiue course of speech, sharpened, as it were, with often renewed questions or interrogations, so as it cannot be, but it must needes enter and preuaile with euerie one that hath anie sparkle of true spirituall vnderstanding and life.

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life of affection in him. And therefore, no maruell though the same Apostle setteth it downe for a lawe to the Churches of Galatia, that he who is taught in the word, should make him that hath taught him partaker of all his goods, chap. 6. vers. 6. Neuertheleſſe, he knowing the diſpoſition of man, to be ouer-bold in eluding and trifling away the commandement of God in this behalfe, he admoniſheth all mē to beware that they deceiue not thēſelues, aſſuring thē, that God will not be mocked nor dallied withal. And therupon alſo, the holy Apoſtle taketh further occaſion to exhort earneſtly to willing, liberal, conſcionable, and conſtāt performance of this dutie without wearineſſe.

Neither doth he only exhort to this dutie of contribution and allowance of all kind of the good things of this life, for the commodious and comfortable maintenance of the Miniſterie and Miniſters of the Goſpell: but likewiſe hee doth in the ſame place earneſtly exhort all of the richer ſort of Chriſtians, to be beneficiall to all that ſtand in neede, ſpecially to the poore Chriſtians, the houſhold ſeruants, or rather children of the ſame familie with them, as hath bene obſerued before.

Howbeit, notwithſtanding the holy Apoſtle doth thus linke the maintenance of the miniſterie of the Goſpel with the reliefe of the poore; we are neuertheleſſe, to admit that difference betwixt one kind of prouiſion or allowance and the other, which the Lord God himſelf hath put by the determination of his owne word. For the reliefe of the poore is a meere almes, and as one may ſay, a grace or gratuitie of mercie, as touching thoſe that are relieued: who ſeeing they perfourme no ſpeciall ſeruice toward the Church, they can challenge nothing but as of good will, & for the Lords ſake, who becommeth ſurety for thē. But the maintenāce of the miniſtery is due as a reward or wages of a worthy ſeruice, according to that prouerbial ſaying which our ſauior Chriſt applieth to this purpoſe, *The laborer is worthy of his wages*; Luk. 10. 7. It is true indeed, that no mā either

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minister of the word, or any other, can pleade worthinesse or desert at the hands of God, for any seruice they are able to performe: for we are all vnprofitable seruants to him, & infinitely failing in that wherein wee stand bound to him: but in that reckening & account which God alloweth betwixt Ministers of the Gospel and the people, our Sauiour Christ giueth plainly to vnderstand, that as euery poore labouring man, when he hath done his day-worke, is worthy of his wages at night (for he doth not receiue his hire as an almes, but as a debt and dutie belonging to him, euen for the worke which he hath done) so is the Minister of the word worthy of his maintenance, and that in a liberall and comely maner, as may well beseeme that honourable account which the people of God do make of the Gospell of their saluation. And in this respect doth the Apostle Paule (speaking by the spirit of our Sauiour Christ) note out the maintenance of the ministery of the Gospell, by the title of honour, and not of almes or mercie; signifying thereby, with what kind of dutifull affection it ought to be yeelded vnto them, euen for the honour which they beare to the Lord himselfe. Yea, whereas the Apostle calleth the widdowes allowance, for her inferiour seruice to the Church, by the name of honour; it is to marked that he saith by an increase of speech, that the *Elders*, or Ministers of the word whosoeuer labour in that worke, *are specially worthy of double honour*: as 1. Tim. 5.3. *Honour widdowes which are widdowes indeed.* But verses 17.18. *The Elders which rule well are worthy of double honour, specially they which labour in the word and doctrine. For the Scripture saith, Thou shalt not mouzell the mouth of the Oxe that treadeth out the corne: and the labourer is worthie of his wages.* Christians thus doing shall performe that which belongeth to them, according to the precept of king Salomon, Prou. chap. 3. 9. *Honour the Lord with thy riches, and with the chiefe of all thine increase.* Hitherto of the ends of Giuing.

It followeth now that we consider of that which was made

made the ſecond point of the laſt branch of our definition, namely, what muſt be the rule and ſquire, to direct the ordering and diſpoſing of all Gifts to their right ends. For, as hath bene already affirmed: *All our giuing both the one way and the other, as well toward the religion and worſhip of God as for the reliefe of the poore of his people, it muſt be in ſuch maner as God himſelfe willeth and preſcribeth.*

Now, what this will of God is we muſt learne out of his owne moſt holy and ſacred word. And herein we are to be the more willing and teachable Schollers, becauſe if wee ſhould giue place to our owne wils, we ſhould eaſily fall into ſuch extremities on either hand, as al Chriſtians ought to auoyd in ſo worthy an action as Chriſtian beneficence is. For this we are to know, that as filthy couetouſnes, with all vnthankfull and vnbeteeming niggardlineſſe, is abominable before the Lord, whoſe moſt free and franke bountie infinitely exceedeth all whatſoeuer may poſſibly be yeelded either to him or his: ſo neither can he like that there ſhould be any, either prodigall or immoderate waſt, or any proud, vaine glorious, or hypocriticall oſtentation & pompe in the practiſe of Chriſtian liberalitie: yea or that there ſhould be any indiſcreete ouer-reaching aboue anie any mans condition and ſtate.

Chriſtian beneficence and liberality is the will & commãdement of God as wel touching the maner and meaſure, as the dutie it ſelfe.

In that great famine which was vnder the Emperour Claudius Cæſar, according as it was foretold by Agabus, who propheſied thereof, Act. 11. 28. 29. the Diſciples of Antiochia, where they were firſt called Chriſtians, *Euerie man according to his ability ſent ſuccour to the brethren which dwelt in Iudea.* And 2. Cor. 8. 13. *It is not* (ſaith the Apoſtle Paule) *that other men ſhould be eaſed and you grieued. But that your aboundance ſhould ſupply their lacke, &c.* It is well pleaſing to God, as hath bene declared already, that euery one ſhould ſo looke to his Ciſterne at home, that all leake not or run out abroad. We haue ſeene alſo, how the Apoſtle requireth ſpeciall care at the hands of euery Chriſtian, for thoſe that do more nearely belong vnto them, 1. Tim. 5. 4.

A worthy example whereof we haue in the Patriarch Iaakob, Gen. 30. verse 30. *The little* (saith he to Laban) *which thou haddest before I came, is increased to a multitude: and the Lord hath blessed thee by my comming: but now when shall I trauell for mine owne house also?* And afterward ch. 42. 1. 2. *Behold* (saith he to his sonnes) *I haue heard that there is food in Egypt: get ye downe thither and buy vs food thence, that we may liue and not die.* In the 17. chap. of the first of the Kings, the widdow of Zarrephath thinketh it a sufficient reason, to denie Elijah the Prophet so much as a morsell of bread, because her prouision for her selfe and her child was now almost euen all spent: neither could Elijah haue bene further instant, had not the Lord sealed him, as it were, a commission to assure her, that that smal remnant of her meale & oile which was left, should not be diminished, though she wold consent to minister food vnto him, euen of the same her small store, for the reliefe of his necessitie. In the law, the Lord God permitted the richer sort of his people to gather in the increase of the fruits of their owne grounds, to their priuate storehouses and vses: only he pleadeth thus farre for the poorer sort that they might for that season of the yeare gather some helpe toward their relief, by the gleanings which should be left. To the which purpose, he requireth notwithstanding, that the scatterings of the corne, or other fruit, should not be gathered by the owners ouer neere frō them. But touching that speciall care which euery one is allowed to haue ouer his owne family, it is not impertinent here to call to mind that our Sauiour Christ in his holy parable, Luke 15. 17. resembleth the Lord God himselfe to such a prouident & wise housholder as had bread enough for the meanest of his seruants, while the prodigall and vnthrifty son, forsaking his fathers house, was ready to perish by famine abroad. The Apostles of our Sauiour Christ requiring of the Christian Churches, the continuance of their contributions without wearinesse, they do free them from the charge of idle and inordinate persons, 2. Thes. 3. 6. 7.

Leuit. 19 10. & chap. 23. 22. And more fully Deut. 24. 19. &c. Read also Exod. 23. 10. 11

6.7.8.9. Finally, for the direction of giuing, our Sauiour Christ Matth.6. warneth all his schollers to take heede that they giue not their almes to be seene of men, &c. but that they should so deale their almes, that their left hand should not know what their right hand did.

Now likewise for our direction how to giue toward the vpholding and aduauncing of the holy worship of God: howsoeuer our hearts and our hands ought to be most dutifully and readily inlarged that way: yet it pleaseth God to let vs vnderstand, that he neither requireth nor alloweth of any vnnecessary superfluity or superstitious pompe thereunto, as though it were his mind to inrich himselfe (as one would say) and his owne house with the pillage and impouerishing of his people.

It is true, that the people of God are seldome found in that fault, that they will exceed measure toward the worship of God: but rather they delight to dwell themselues in their sieled & garnished houses, & to heape vp much riches for their owne priuate vses, yea euen to serue their owne lustes, though the house of God lie wast, and though all things belonging to his worship do, in the meane while, want their conuenient & seemly allowance; according to that complaint which the Prophets Haggai and Malachie made against the ingratitude of the people in the times they prophesied in. Neuertheles, in so much as there haue bene examples of exceeding zeale & forwardnes, the Lord hath thought it good to giue a testimony of his gratious moderation in commaunding a stay. So we reade, Exod. 36.5.6. *The people* (as Moses testifieth) *brought more then enough for the vse of the worke of the Tabernacle which he had commaunded. Wherefore* (as it is in the Text) *Moses gaue a commandement, and they caused it to be proclaimed through the hoste, that they should bring no more.* And whereas afterward, king Dauid in his zeale toward the worship and Sanctuarie of the Lord, would gladly haue hasted the time of building a glorious Tẽple to the name of the Lord, 1. Chro. 17. 1.

For, *Behold* (saith he to Nathan the Prophet) *I dwell in an house of Cedar trees, but the Ark of the Lords couenant remaineth vnder curtaines, &c.* Yet the Lord sawe good to respite him, by reason of the great charge and busines of warre wherein he had imployed him, and reserued that worke for Salomon his sonne, to whom he minded to giue a peaceable reigne.

Now, like as the Lord so tendereth his people, that hee will not be ouer-burthensome to them himselfe, so hath he put the like mind into his faithfull seruants. As for example, when he returned the captiuitie of his people out of Babylon, the holy Priest and perfect Scribe of the Lord Ezra, & other the faithfull seruantes of God with him (guided no doubt by the holy Ghost,) were carefull, lest they might seeme to abuse, or incroche vpon the bountie of those heathen Princes, whose hearts God had moued to be already very good and beneficiall to them: and for that cause spared them in some things wherein they had neede of their further assistance, as we reade in the booke of Ezra, chap. 8. 22.

The Apostles of our Lord Iesus Christ were likewise in special maner sparing and tender ouer the Christian Churches, that they might not be ouer burthensome to them. Nay rather, vpon some speciall considerations, they would not for the time, require that ordinarie and necessary allowance toward their owne cõfortable maintenance, which was meete. Reade Act. 20. 33. 34. *I haue coueted no mans siluer, nor gold, nor apparell. Yea, ye know that these handes haue ministred to my necessities and to them that were with me.* Read also 1. Cor. 4. 12. And 2. ep. chap. 12. vers. 13. &c. *I haue not bene slouthfull to your hinderance, &c. Behold, the third time I am ready to come to you, and yet will I not be slouthfull to your hinderance, for I seeke not yours but you, &c. But be it that I charged you not: yet for as much as I was craftie, I tooke you by guile. Did I pill you by any of them whom I sent vnto you? I haue desired Titus, and with him I haue sent a brother: did Titus pill*

you

you of any thing? Walked we not in the selfe same Spirit? Walked we not in the same steppes? And againe, 1. Thes. chap. 2. vers. 3. 4. 5. *Our exhortation was not by deceit, &c. Neither yet did we euer vse flattering words, as ye know, nor coloured couetousnesse, God is record.* and verse 17. *When we might haue bene chargeable as the Apostles of Christ, &c.* and verse 9. *For ye remember brethren our labour and trauell: for wee laboured day and night, because we would not be chargeable to any of you, and preached vnto you the Gospell of God.* And againe, 2. Thes. chap. 3. 8. *Neither tooke we bread of any man for nought: but we wrought with labour and trauell night and day, because we would not be chargeable to any of you.* How then? May not Ministers of the word require their maintenance at the hands of the people? Yes verily, as hath bene proued before. And the Apostle had already sayd, *We might haue bene chargeable as the Apostles of Christ*, 1. Thes. 2. 7. And it followeth in the text of the second Epistle, *Not but that we had authoritie, &c.* His purpose is therefore, to shew onely what is the part of the Minister of the word, as extraordinarie considerations and necessities may require in the difficult and hard times of the Church: but not to iustifie any people in the neglect of their Preachers, of whom they, for their parts, ought to haue an ordinary and honourable care, that they want nothing that is meete for them, on their owne & the Lords behalfe.

Neuertheleſſe, from ſuch examples, and from the whole information of the word of God, not only may the vnſatiable gulfe of the couetous & ambitious hierarchie of Rome be worthily condemned: who exceeding their predeceſſors the Phariſies, in the worſt times of the degenerate & backſliding Church of the Iewes, haue by infinite deuiſes of ſuperſtition and falſe doctrine, as it were by many water-courſes and channels, drawne the wealth of all nations into the Popes Exchecquer, like as all riuers runne into the deepe gulfe and belly of the ſea: but alſo the ſame examples may iuſtly admoniſh all true and faithfull Miniſters of

the Gospell to be content with a moderate and sober state and condition of life; yea, and to beare a part of the burthen with the Church, in all the difficulties & streights therof. For by infinite ods it is better to be in a more meane outward estate with the flourishing & prosperous increase of spirituall gifts and graces, as in the Primitiue Churches, then that all thinges gliftering in externall pompe, there should be nothing but spirituall obscuritie and darkenesse, with miserable beggery touching all true grace and godlinesse, as it hath for these many hundreth of yeares bene in the Church of Rome, where the glorie of this world, & the loue thereof, hath taken away and besotted their heart. So that it is truly sayd cõcerning them, that *Religion brought forth riches: and that the daughter hath destroyed the mother.*

And thus we may perceiue, how God in his most excellent wisedome, requiring all good competencie of gifts, neither alloweth any vile & niggardly sparing; neither acknowledgeth any work of supererogation to be acceptable to him in this businesse. To the one he saith: *Go offer it now to thy Prince, will he be content with thee, or accept thy person, saith the Lord of hosts?* Mal. chap. 1. 6, 7, 8, &c. And to the other he saith, *Who required these things at thy hands.* Isai. 1. 12. Micah. 6. 6. 7.

Let vs therefore, I pray you, earnestly entreat the Lord, that he will vouchsafe to giue all, whom he hath blessed with earthly riches in his Church, the grace wisely and religiously to giue and distribute them, according to his, and not their owne blind and inordinate will: remembring that howsoeuer, as the wise king saith, *Wisedome is good with an inheritance,* yet wisely to distribute is better then surely to hold and possesse, according to that of our Sauiour Christ, *It is a more blessed thing to giue then to receiue*: and therefore not without cause beareth the name of a singular grace. 2. Cor. 9. 11, 12, 13.

And finally, to the end all our other gifts which we giue, may be acceptable to God, let vs first of all giue our selues

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vnto him, as the Macedonians did, 2. Cor. 8. 5. and let vs pray him, with great instance, to accept of our persons in Christ Iesus, as he did of Abel first, and then of his gift, Gen. 4. 4. and Heb. 11. vers. 4. So shall it neuer repent anie of anie good thing, or of all whatsoeuer shall be giuen & disposed, either to the Lord, or to his people, according to the will of God.

Hetherto of the graces and vertues required to true Christian beneficence or Giuing: and on the contrarie, what vices are to be auoided in the same: and that by a more large discourse, the which now briefly to repeat for a more easie remembrance of the, they are these which follow.

First of all, a franke and free mind inclined and resolued to exercise beneficence. 1

Secondly, wisedome and discretion in the ordering of the actions thereof. 2

Thirdly, chearfulnesse in the doing of them. 3

Fourthly, ioy and gladnesse of heart after they are well ordered and done, thinking all verie well and worthily bestowed, &c. 4

Fiftly, faith and assurance that God is well pleased with such sacrifices, and that he will not suffer them to be vnrewarded. 5

Sixtly, humblenesse of mind, in accounting our selues vnworthy to beare the honour of the Lords stewardship therein. 6

Seuenthly, that which anie giue, must be of their owne iustly gotten. 7

Eightly, there must be a holy and zealous desire to glorifie God, and to incourage and further those to whom beneficence is giuen, in the obedience of the faith and way of euerlasting saluation. 8

To this end, as we may iustly adde, prayer must go with our beneficence, that it may please God to giue it due effect. Rom. 15. 31. 9

Furthermore, true beneficence is constant and neuer 10

wearie of well doing, as Isai. 32.8. and Heb. 6. 11. *Euerie one should shew diligence herein to the full assurance of hope to the end.* and 2. Iohn vers. 8. *Looking to our selues that we loose not the things which we haue done, but that we may receiue a full reward.*

11 Neither is it a small vertue in the Giuer, specially if he be bounteous, to take in good part such poore tokens of thankfulnesse as their *Alumni* and foster children do at any time offer vnto them.

12 Finally, thankfulnesse to God, is a vertue belonging to him that is truly beneficial, in so much as God hath not only made him able, but, which is a greater grace, hath made him willing and carefull, yea, hath furnished him with many graces, to the performance of this most excellent dutie.

These vertues are diligently to be regarded of all Benefactors, lest any should reioyce in a false and deceiueable liberality; such as will afford no sound comfort before the Lord. For as we reade in the holy Prouerb. *Many men will boast euery one of his owne goodnesse, but who shall find a faithful man?* As though the wise king should say, He is a rare man in comparison of the rest, whosoeuer is a good man indeede.

Neuertheless, to the end wee may see that God from time to time hath had his number, who haue practised true beneficence and goodnesse: it shall be to good purpose to gather together such examples, whereby God in his holy Scriptures hath exemplified the same vnto vs, that they might be patternes to all other of his good seruants to prouoke them to the imitation of them.

In the 18. chap. of Genesis, ver. 1. 2. &c. We haue Abraham, a father of the faithfull, commended vnto vs for one very notable example. And chap. 19. 1. &c. We haue righteous Lot for another. Of the which two, the Apostle to the Hebrues, chap. 13. 2. saith, that for a fruite and blessing of their hospitality they receiued Angels into their houses at

vnawares

vnawares in steede of men: and by that reason moueth Christians that they would not be forgetful to lodge strangers.

Gen. chap. 20. 14. 15. 16. Abimelech, a heathen king, sheweth great kindnesse to Abraham: hee gaue him both seruants, and cattell, and siluer, and libertie also to dwell to his best liking, where he woul[illegible] countrey.

Gen. chap. 47. 12. Ioseph, whom God made a foster-father to many nations, was also a nourisher of his owne father, and brethren, and his whole family in the land of Egypt, in the time of the famine. And Pharaoh himselfe, though a heathen king, gaue them a countrie to dwell in.

Exod. chap. 2. 5. 6. 7. 8. 9. Pharaohs daughter likewise, though a heathen woman, taketh compassion of an Hebrue infant, which was otherwise in great danger to haue perished; and causeth it to bee honourably noursed, and brought vp at her cost and charges. And in the same chap. verses 20. 21. Reuel the Prince of Midian giueth Moses, though a stranger vnto him, very friendly and kind entertainment: whereupon also, conceiuing further good liking, he giueth the daughter of his sonne Iethro to wife vnvnto him, yea though Moses was at time of no worldly wealth.

Exod. chap. 18. Moses for the same cause, sheweth all kindnesse and good dutie to Iethro, his father in law, after that he was aduaunced to be the Gouernour of the people of God. And Numb. 10. 29. *Come with vs* (saith Moses) *and we will do thee good: for the Lord hath promised good to Israel.* and vers. 32. *And if thou go with vs, looke what good the Lord shall shew vnto vs, the same will we shew vnto thee.*

In the 19. chap. of the Iudges, verses 16. 17. an old man comming from his worke out of the field at euen, giueth a man and a woman, & their seruant lodging, & other good entertainment; who otherwise, being benighted in a strange place, should likely haue lyed abroad in the fields.

In the second chapter of the booke of Ruth, verses 8. 9.

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14.15.16.17. Boaz giueth leaue to Ruth, a poore mayd and a stranger, not only to gleane in his field next after the reapers, whom he willed to leaue good gleanings for her; but also, he gaue her leaue to take her victuals dayly, with his owne maydes among the reapers.

In the first book of Samuel, chap. 22.3.4. Dauid maketh prouision for the comfortable entertainment and safety of his father and mother with the king of Moab: yea, he is mindfull and carefull to do it, in the middest of his trouble; when he had much ado to shift for himselfe, and to escape with his owne life.

In 1. King. chap. 18. 3.4. Obadiah, a chiefe officer in king Ahabs court, in the time of famine, when also Iezabel the Queen raged in cruell persecution against the seruants of God; he tooke an hundreth of the Lords Prophets and fed them fifty in a caue.

In the the 4. chap. of the second booke of Kings, verses 8.9.10. We reade how an honourable woman, or certaine Lady of Shunem, obseruing how Elisha the Lords prophet vsed to passe by her house, she causeth him to come in, & to refresh himselfe, yea, and alloweth him a chamber to lodge in, whensoeuer he should haue occasion to come that way. And this she did because (as she telleth her husband) shee knew he was an holy man of God. And chap. 6. verses 22. 23. Elisha causeth the king of Israel, not onely to abstaine from the reuenge of his enemies, but also to giue them friendly entertaiment, and to make them a princely feast.

In the first booke of Chronicles, chap. 16.3. king Dauid at the bringing home of the Arke of the Lord to his city after that they had offered burnt offerings & peace offerings before God, and after that the king had blessed the people in the name of the Lord; *He dealt to euery one of Israel, both man and woman, to euerie one a cake of bread, and a peece of flesh and a bottle of wine.*

In the second booke of Chronicles, chap. 5.6. at the placing

eing of the same Arke of the Lord in the most holy place of the Temple, vnder the wings of the Cherubines; *King Salomon, and all the congregation of Israel, that were assembled vnto him, offered sheepe and bullockes which could not be told nor numbred for multitude.* And chap. 7. 5. *King Salomon offered a Sacrifice of two and twentie thousand bullockes, and an hundreth and twenty thousand sheep: so the King & al the people dedicated the house of God.*

And chap. 31. of the same booke, verses 3.4.5. &c. king Hezekiah, both by his owne example, and also by his royall authoritie, he reuiueth the care for prouision of holy allowance due to the Priests and Leuites, that they might be incouraged in the law of the Lord.

In the first chap. of the booke of Ezra, it is recorded that the Lord moued the heart of Cyrus king of Persia (though a heathen king) to deale bountifully for the restoring of the true worship of God, in the citie of Ierusalem. For to this end, he giueth libertie to the people of God to returne out of their captiuitie, & he restoreth all the vessels of gold and siluer which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his God.

The Lord also, by his holy Spirite, raised vp the hearts of his people, that they offered willingly to this worke: & they which were neare about the chiefe Fathers of Iudah and Beniamin *strengthened their handes with vessels of siluer, with gold, with substance, and with cattell, and with precious things, besides all that was willingly offered*: according as king Cyrus had in the gratious proclamation of their libertie moued and exhorted them.

The vessels which king Cyrus restored to the house of the Lord, were thirtie basons of gold, a thousand basons of siluer, nine and twentie kniues. Thirtie bowles of gold, & of siluer bowles of the second sort foure hundreth and ten, and of other vessels a thousand. All the vessels of gold and siluer which king Cyrus restored, were fiue thousand and foure hundreth.

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And in the sixth chapter of the same book of Ezra, king Darius confirmeth the same fauour and bountie of Cyrus, and extendeth his owne princely liberality to further the worshipe of God. For thus he writeth to the aduersaries of the Iewes: *Suffer ye the worke of this house of God, that the Captaine of the Iewes, and the Elders of the Iewes, may build this house of God in his place. For I haue giuen a commandemẽt what ye shall doe to the Elders of the Iewes, for the building of this house of God, that of the reuennes of the King, which is of the tribute beyond the riuer, there be incontinently expences giuen vnto these men that they cease not. And that which they shal haue need of, let it be giuen vnto them day by day, whether it be young bullockes, or rammes or lambes, for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the priests who are in Ierusalem, that there be no fault, That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes, &c.*

And after this Darius, we reade in the seuenth chapter, how Artashasht at the sute of Ezra did the like: for he gaue them his royall furtherance, and ful libertie to do all things according to the will of their God; with this speciall immunitie, that none of his Gouernours should lay vpon the Ministerie toll, tribute or custome.

In the fift chapter of Nehemiah, that worthy Courtier hauing obtained leaue of the same K. Artashasht to come to Ierusalem to further the worke of the Lorde; he breaketh off the hard courses whereby the richer sort oppressed the poore, yea, hee mightily prouoketh them to take a mercifull course; whereof also he himselfe giueth them a right princely example.

In the eight chapter of the same booke, both Nehemiah and Ezra with the Priests, Leuites, and people, they praise God, and the poore were relieued and feasted, vers. 10.

And chap. 13. verses 10, 11, 12, 13, 14. Nehemiah causeth the portions of the Leuites to be giuen them, and the tithes to be brought in and paid to them: seeing that for want thereof

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thereof, the holy worship of God was neglected among his people.

In the book of Ester, chap. 9. 22. after that the Church was deliuered from the intended massacre of Haman, the people of God keep their feast of thankfulnes to the Lord, and one sendeth presents to another, as tokens of their mutuall ioy in the Lord: and gifts are bestowed vpon the poore.

In the booke of Iob, chap. 29. 11. 12. *When the eare hard me* (saith Iob, a man of singular mercie and goodnesse in his time) *it blessed me: and when the eye sawe me, it gaue witnesse to me. For I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him. The blessing of him that was ready to perish came vpon me, and I caused the widdowes heart to reioyce. I put on iustice, and it couered me: my iudgement was as a robe and a crowne. I was the eyes to the blind and I was feete to the lame. I was a father to the poore, & when I knew not the cause, I sought it out diligently. I brake also the chawes of the vnrighteous man, and pluckt the praie out of his teeth.*

And chap. 30. 25. *Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?*

And againe, ch. 31. 16. &c. *If* (saith Iob, vehemently affirming, his vprightnesse and good conscience in a constant course of exercising mercie) *I restrained the poore of their desire, or haue caused the eyes of the widdowe to faile, or haue eaten my morsels alone, and the fatherlesse haue not eaten thereof. (For from my youth he hath growne vp with me as with a father, and from my mothers womb I haue bene a guide to her,* that is, to the fatherlesse daughter) *If I haue seene any perish for want of clothing, or any poore without couering. If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe. If I haue lifted vp my hand against the fatherlesse, when I sawe my helpe in the gate: Let mine arme fall from my shoulder, and let my arme be broken from the bone.* Thus much of Iob, in that he was a mirrour of mercie, euen aboue a

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number of right mercifull men; and such a representation and patterne of this heauenly vertue, as all may worthily take example by him.

In the 38. chap. of the Propheſie of Ieremiah from the 7. verſe, &c. we reade how Ebed-melech the Blackamore is an inſtrument of the Lord, to deliuer Ieremiah out of the dungeon, where he was ready to ſtarue, had not this Ethiopian taken compaſſion of him, and made ſute to the king on his behalfe.

In the 15. chap. of Matth. verſ. 32. Our Sauiour Chriſt, the peereleſſe patterne of mercie, he calleth his diſciples vnto him, and ſaith: *I haue compaſſion on this multitude, becauſe they haue already continued with me three dayes, and haue nothing to eate: and I will not let them depart faſting, leſt they faint in the way.* And for want of a ſufficient quantitie of foode, in ordinarie courſe, he by his diuine power feedeth them miraculouſly.

In the ſeuenth chap. of Luke, verſe 5. The Centurion, who is commended by our Sauior Chriſt for his great faith, aboue all in Iſrael, he hath this commendation ſet downe of him, that he loued the people of God, and that he had built a Synagogue for them.

And chap. 8. of the ſame Euangeliſt, verſe 3. Manie women, and namely, Mary Magdalen and Ioanna the wife of Chuza, Herods ſteward, and Suſanna, are praiſed for miniſtring of their ſubſtance to the maintenance of our Sauiour Chriſt.

And chap. 10. 38. Marie and Martha are commended for entertaining our S. Chriſt, & his company into their houſe.

And ch. 19. 8. Zacheus as a liuely fruit of his faith, and repentance, and loue to our Sauiour Chriſt voweth the halfe of his goods to the poore, with reſtitution for all his wrong dealing with any man.

And chap. 21. 4. The poore widdowe caſt her portion into the treaſurie, as well as the rich, yea euen all that ſhe was able to giue: and was therein preferred by our Sauior

Chriſt

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Christ to all the rich, though of their superfluitie they offered a greater quantitie then she did.

In the 19. chap. of Iohn, vers. 27. Our Sauiour Christ, euen in his bitter sufferings, farre exceeding the sufferings or troubles of Dauid mentioned before; he had an earnest care, euen vpon the crosse, for the comfortable maintenance of his mother; and therefore willeth Iohn to be in his steed as a son vnto her: from the which time Iohn tooke her home, euen as if she had bene his owne mother.

In the 9. of the Actes, vers. 36. &c. We haue from among women, Dorcas for a notable example of Christian good workes and almes which she did; and namely, in that she did very liberally and mercifully clothe and apparell the poore.

And ch. 10. 2. Cornelius, a Captaine, hath singular praise to haue bene a verie deuout man, fearing God with all his houshold; and to haue giuen much almes to the people, & also to haue bene much in prayer.

And vers. 6. of the same chap. Simon a tanner is the Christian host of the Apostle Peter.

And chap. 11. 29. 30. The Disciples of Antioch euerie man according to his abilitie, send succour to the brethren of Iudea, in the time of a great dearth and famine.

And chap. 16. 15. Lidia, a seller of purple, being conuerted to the faith of Christ, she is forthwith a most heartie and kind hostesse to the Apostle Paule, & the Christians which were of his companie.

And againe, in the same chapter, verses 33. 34. The Iayler, immediately after his conuersion to the faith of Christ by the preaching of Paule, he sheweth Paule and Silas all the kindnesse hee can, bathing and suppling the scourges of the rods, wherewith they had bene beaten: and with great ioy he setteth the best cheare he had before them.

And chap. 17. 7. Iason, a citizen of Thessalonica, receiueth Paule and Silas into his house.

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And chap. 21. 16. Mnason an ancient Disciple of Cyprus is an host of the brethren.

And chap. 28. 2. it is a very memorable record, that God prouideth so for Paule and his weatherbeaten cõpany, that the Barbarians shewed them no small kindnesse, in that, as Saint Luke reporteth, they tooke them to house, and made them a good fire, to comfort them against the cold and wet of the raine.

And vers. 7. The chiefe man of the same Ile called Melita, whose name was Publius, receiued and lodged them three dayes very curteously. Yea, verse 10. it is testified by the Euangelist, that they did them great honour, and that when they departed, they laded them with things necessarie. This surely was rare kindnesse, for so rude and barbarous a place, as it might seeme to haue bene.

In the 15. chap. to the Romanes, verses 25. 26. &c. The Christians of the countryes of Macedonia and Achaia send their contribution to the poore Saints, which are far distant from them, euen at Ierusalem.

And againe, 2. Cor. 8. The Apostles Iames, and Cephas, and Iohn gaue warning to Paule and Barnabas, that they should remember the poore: *Which thing* (saith the Apostle Paule) *I was willing to do.* Gal. 2. 9. 10.

Likewise Phil. 4. 10. 14. 15. 16. The Christians of Philippi haue this commẽdation, that they did sundry times send relieue to the Apostle Paule, when he was in affliction and want.

And 1. Thes. 1. 3. The diligent loue of the Christians of that Church hath the honourable testimonie of the same Apostle.

And 2. Tim. 1. 16. 17. 18. *Onesiphorus* (as Paule acknowledgeth with great thankfulnesse) *he often refreshed him, and ministred many things to him for his comfort, both at Ephesus, and also at Rome, seeking him vp there, and that without being ashamed of his chaine.*

In the epistle to Philemon, Paule giueth witnesse, that Phile-

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Philemon abounded in loue to the Saints, and that by him their hearts were comforted.

Heb. 6. 10. The Apostle testifieth that many among the Christian Iewes were verie louing and carefull in a constant course in relieuing their poore brethren. *God* (saith the Apostle) *is not vnrighteous that he should forget your worke, and labour of loue, which ye haue shewed toward his name, in that ye haue ministred to the Saints, and yet do minister.*

And in the third epistle of the Apostle Iohn, Gaius hath speciall commendation, to haue bene a bountifull host vnto the Church, as one greatly helpfull to the truth, in that he gaue entertainment, not onely to the Christians which he had acquaintance withall, but also to the brethren which were strangers, whensoeuer by any occasion of trauell, they had need to resort vnto him. And great, no doubt, was the loue and readinesse of Gaius, which gaue modest strangers incouragemẽt to vse so great boldnesse, as to come so commonly vnto him.

Finally, the Christians of the Church of Thyatira (as our Sauiour Christ himselfe testifieth of them) they were more at the last then at the first in the workes of faith, and loue, and of patience. *I know thy workes* (saith our Sauiour) *and thy loue, and seruice, & faith, and thy patience, & thy works, and that they are more at the last then at the first.* Reuel. chap. 2. 19.

In the which example, worthily may we now rest, for the shutting vp of this our holy catalogue of all sortes of Benefactors; true worshippers of God for the most part, and some also among the heathen, being yet heathnish; whom neuertheless God directed so graciously in some particular actions, that they may therin be iustly exãples among the rest, and that euen to Christians, to prouoke them to beneficence, vnlesse they will suffer themselues to be shamed by them, if they should be more vnkind in like cases of Gods glorie, or in any humane necessities, then they haue bene. And this let vs marke, that in these examples

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recorded as we haue seene in the holie Scriptures; both touching the one sorte, and the other, we haue the practise of all kinde of beneficence, as well toward religion it selfe, as all true worshippers of God; yea toward euerie one that shall stand in need of our helpe, whether in feeding, clothing, lodging, or by anie other way and meanes of releiuing and comforting of them, according to our power: so that if we haue grace, nothing is wanting, for our direction and incouragement, to be right christian imitators and followers of them therin.

Nowe briefflie (for the conclusion of this chapter) let vs in a short view gather togeather the vices to be auoided, as contrarie to godlie and Christian beneficence: They are of two sortes, either altogether hindering; or at the least corrupting and peruerting true beneficence. The vices altogether hindering, are couetousenes, churlishnes, a grudging and repining affection, the which arising from couetousnesse, is ioyned also with a base account, both of God, and of his worship, and of his people: as if all were too much, and too good, yea as if all were lost and cast away, whatsoeuer is so imployed & bestowed. Of all which we haue had Nabal for a notorious example. But beside these, there are also other vices of this former sort; as distrust in Gods prouidēce, trust in a mans owne forecast, self-loue, pride, voluptuousnesse, and such like.

Secondly, the vices which corrupt and peruert Christian beneficence, they are in the worser sort of men hypocrisie, ioyned with colourable couetousnesse, vnder pretence of franke and free liberalitie, like to that of Ananias & Sapphira his wife, Act. 5. And together with hypocrisie, vaineglorie, in hunting after the praise of men, and proud conceit of worthinesse and merit, euen before God himselfe: also when beneficence (if so it may be called) is applyed to countenance and aduance idolatrous religion, or superstitious traditions and ceremonies in the true worship of God: furthermore, when almes is giuen of ill gotten

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ten goods; specially, if they be giuen with a mind to make satisfaction to God, for the fraud which hath bene done to men: last of all, when anie thing is giuen with a mind, expecting and longing after a like or greater worldlie recompence. These are then corrupting vices in the worser sort of men. And in the better sort they may be these which follow: first, indiscreete and wastfull giuing, as to counterfeit poore, or to vagrant and inordinate persons, with neglect of such as be poore honest inhabitants and housholders: secondly, a secure presumption in Gods prouidence, with neglect of prayer to God for the vpholding of our estate, and without due regard of vsing diligence in the labours of our callings, and without thriftie employing of commodities to the best aduantages, such as be honest & lawfull, or when any do put forth themselues aboue their abilitie: finally, neglect of thankfulnesse to God for former blessing and prosperity.

All which vices, partly as open & professed aduersaries and destroyers; and partly, as secrete & vndermining conspirators: they must be both mightilie and also warily resisted and preuented of all such, as mind not only to enter, but also hold out constant, in the right Christian course of this excellent and noble vertue of godly beneficence, the which God hath so gratiously commanded and commended to vs: and which his seruants haue obediently tracked and troden forth before vs. Thus finishing this second chapter, let vs proceede to the rest of our Treatise.

Chap. III.

Of the reward of right Christian Giuing.

SEeing God, who is of infinite mercie, most rich and bountifull in all good gifts and graces, commaundeth all such as haue Gods plentie, (as it is commonly and rightly termed) that they be liberall in giuing; and seeing he promiseth also that hee will of his diuine bountie, reward the same: it cannot be, but that he will indeed plentifully recompence all such, as shall obey the same his holy commandement, and will beleeue that gratious promise which he hath made in this behalfe. This therefore, let vs now henceforth consider in this chapter, to the end that hereby (through the blessing of God) we may both helpe forward this vertue in the heartes and hands of those that be ouer-slack & negligent; and also that we may comfort and incourage both heart and hand of all, which by the grace of God are already prompt and diligent, that they may neuer waxe faint and weary, till they haue attained to the full recompence of that most gratious and free reward, which from the bounteous & neuer wearied heart and hand of the Lord is thereunto promised and assured.

In speaking of which free blessing of reward let vs hold the same order which was obserued in treating of the duty.

First

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First therfore, concerning those which are liberall in such manner as hath bene described; to the maintenance of Gods pure religion and worshíp, and for the same cause, haue anie speciall care, to incourage and further the faithfull ministers of the word of God, in their holie ministerie, or anie other of Gods faithfull seruantes: let vs see howe the reward of such is assured vnto them: first from those promises, which the Lord, who is a rewarder of all that seeke him, hath made vnto them: & then from such examples, in whom he hath giuen experience and testimonie to his Church, in the faithfull performance of the same.

And first of all, let vs consider what our Sauiour Christ (in whom and by whom all the promises of God are yea and Amen) speaketh to this purpose in the tenth chap. of Matth. verses 40, 41, 42. *He that receiueth you* (saith our Sauiour Christ to his disciples, whom he minded to employ in the preaching of his Gospell) *receiueth me: and he that receiueth me, receiueth him that sent me. He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man. And whosoeuer shall giue vnto one of these little ones, to drinke a cup of cold water onely, in the name of a Disciple, verily I say vnto you, he shall not loose his reward.*

In the which words of our Sauiour Christ two things are principally to be obserued. First, what euery one is chiefly to respect in his Christian beneficence toward the speciall seruants of God: yea, toward any of the least of those that beare and professe his name: that is, that in giuing vnto them, or in shewing anie other kindnesse, they do not so much respect their persons, as the Gospell and Christ himselfe, and those goodly gifts of godlinesse, wherwith he hath graced and adorned his seruants, for the common benefite of his Chuch in the communion of Saints. For that our Sauiour Christ meaneth by giuing to a Propher in the name of a Prophet; and to a righteous man in the name of

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a righteous man; and to a little one in the name of a Disciple: as though he should say, euen for the loue that a man beareth them, because they be such as they be; either Prophet, as in a principall place of seruice, or a rigteous man, as one more ancient and approued in his profession, or a Disciple, as it were a nouice, or new conuerted and more weake Christian. This is the first thing to be obserued in these words.

Secondly, we are to obserue, that according to the qualitie and degree of the dutie which any perfourmeth in that former respect, the rewarde of Gods free bountie shall bee proportionable; that is, he will fit the crowne answerable to the worke of his owne grace, and according to the excellencie of the occasions, which he himselfe vouchsafeth to giue; whether greater or lesser, and according to the greater or lesser measure of faith and loue, wherein the same duties are perfourmed and continued in: yet so, as the least kindnesse done in truth, shall be requited with manifold aduantage.

In the 6. ch. of the Epistle to to the Galathians from the 6. verse &c. the Apostle Paule, in the name of Christ, giuing charge to the Christian Churches, that they prouide for the maintenance of the Ministers of the Gospell, euen as they will answere the matter before God, who will not be dallied with therein, as we haue seene before: he doth therewithall assure all such as shal deale Christianly herein, that they shall reape a plentifull fruit from the same. *Whatsoeuer a man soweth* (saith the Apostle) *that shall he also reape. For he that soweth to the flesh, shall of the the flesh reap corruption.* that is, he that mindeth earthly things, without regard of Gods kingdome and religion, and his owne saluation, he shall perish with them: *but he that soweth to the Spirit,* that is, he which doth liberally contribute to the maintenance and aduancement of the ministerie of the Gospell, *shall of the Spirit reape life euerlasting. Let vs not there-*

fore

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fore (as the holie Apoſtle exhorteth) *bee vvearie of vvell-doing: for in due ſeaſon we ſhall reape, if vvee faint not.*

Anſwerable hereunto, is that charge which the ſame Apoſtle giueth vnto Timotheus, and ſo to all faithfull Miniſters of the Goſpell, in the laſt chapter of that his firſt Epiſtle: *Charge thoſe that bee rich in this world* (ſaith he) *that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God (who giueth vs aboundantly all things to enioy) That they doe good, and bee rich in good vvorkes, and readie to diſtribute and communicate. Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.*

Reade alſo in the firſt chapter of the Prophete Haggai. verſe 8. *Goe vp to the mountaine, and bring wood, and build this houſe, and I will be fauourable in it, and I will be glorified, ſaith the Lord.* And againe, chap. 2. verſes 19. 20. *Conſider I pray you in your mindes, from this day, and afore, from the foure and twentith day of the ninth moneth, euen from the day that the foundation of the Lords temple was layd: conſider it in your mindes, Is the ſeede yet in the barne? As yet the vine, and the figge tree, and the pomegranet, and oliue tree, hath not brought forth: from this day will I bleſſe you.*

Likewiſe in the ſecond chapter of the propheſie of Malachie verſes 10. 11. 12. *Bring ye all the tithes into the ſtore-houſe, that there may be meate in my houſe, and proue me now herewith, ſaith the Lord of Hoſtes, if I will not open the windowes of heauen vnto you, and poure ye out a bleſſing without meaſure. And I will rebuke the deuourer for your ſakes, and he ſhall not deſtroy the fruite of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of Hoſtes. And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of Hoſts.*

And I pray ye, let vs marke how, when the Lord, Ier. 32.

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from the 17. verse and throughout the whole 33. chapter: and likewise Ezek. chap. 36. 25. 26. &c. speaketh of restoring his people Israel from their captiuitie to their owne land, that they might inioy the fruitfull blessings thereof, as in former times; he maketh the renewing of their hearts to his feare and worship, the forerunner of the same, and this blessing to be a consequent of that: according to the ancient promise of blessing, to those that should truly worship God, Leuit. 26. 3. &c. and Deut. 28. 1. 2. &c. to 15. verse.

But this promise of blessing was not made onely to the people of God vnder the law, vpon condition they would performe faithfull seruice and worship to God: but it belongeth to all nations and people whosoeuer, being at any time called to the true knowledge of God, shall yeeld themselues, in the faith of Christ, true worshippers of him; as we are sweetly taught and assured in the 67. Psalme. For this being the praier which the holy Ghost teacheth the church to pray in that Psalme: *That all nations might knowe God, and ioyfully praise and worship him*: the conclusion followeth, with this most gratious and bounteous promise of God: *Then shall the earth bring forth her increase, and God euen our God shall blesse vs. God shall blesse vs, and all the ends of the earth shall feare him.*

This is that which our Sauiour Christ saith, Matth. 6. 33. *Seeke ye first the kingdome of God and his righteousnesse, and all these things shall be cast vnto you*: to wit, as an ouerplus, or income, to make vp more then measure or tale; as a matter of small reckening in so great an account, &c.

It is the same also, which the faithfull Apostle of our Sauiour Christ affirmeth, 1. Timoth. 4. 8. *Godlinesse hath the promise of the life present, and of that which is to come.* For no man can truly and hartily seeke the kingdome of God, and his righteousnesse, and so be a right godly man indeed, but the same must, and will be to his power, a willing maintainer and furtherer of the true worship of God, and of his faith-

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faithfull ſeruants, the publike miniſters thereof. Thus much for the promiſe of bleſſing.

The examples doe now followe, concerning the ſame bleſſing of God, vpon ſuch as haue had ſuch a zealous care of furthering his worſhip, as hath bene ſpoken of. The examples which we mind to bring forth, they are partly of ſuch perſons as ſhewe that they had a perſwaſion in their hearts by faith, that God would in mercie recompence their ſeruice, this way done to him and his Church: & partly, they are ſuch, vpon whom the bleſſing of God, actually poured downe vpon them, is more expreſly teſtified and recorded in the holy word of God.

Of the faith of the former ſort, we may take Dauid, in his prayer of faith, for a worthy example. Pſalm. 86. 2. *Preſerue my ſoule, for I am mercifull: ſaue thou thy ſeruant that truſteth in thee. Be mercifull vnto me ô Lord, &c.*

Likewiſe godly Nehemia, that zealous furtherer of Gods true worſhip and religiõ, is another moſt worthy example, as we may porceiue by his moſt humble & faithfull prayer, chap. 13. verſ. 14. in theſe words: *Remember me ô my God herein, and wype not out my kindneſſe that I haue ſhewed on the houſe of my God, and on the offices thereof.* And againe in the ſame chapter, verſe 22. after that he had reformed the abuſe and prophanation of the Lords Sabbath: *Remember me ô my God, concerning this* (ſaith he) *and pardon me according to thy great mercy.* The honorable good man praieth, as we ſee, for Gods bleſſing, as one hauing a liuely faith in his promiſe: but he as well as Dauid ſhew by their prayers, that they are farre remoued from the pride of the Iuſticiarie, who preſumeth vpon his merit, and ſo maketh himſelfe in his beſt workes abominable in the ſight of God.

In like manner with Dauid and Nehemiah, had king Hezekiah a comfortable perſwaſion, that God wold ſhew him mercy, becauſe he had ſhewed kindneſſe to the houſe of God, and to his ſeruants the miniſters therof. Yea, it was as a ſweet refuge and ſanctuarie to his ſoule, when he was

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in that deepe distresse, which the bitternesse of his sickenesse had brought vpon him as, we read, 2. King. chap. 20. 2. 3. *I beseech thee ô Lord* (saith that godly King) *remember nowe how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.* Now what this goodnesse was, the remembrance whereof was so comfortable to his conscience in the time of his distresse, it appeareth at large, in the 29. 30. and 31. chap. of the second booke of holy Chronicles: and more briefly is the same comprised in the two last verses of the 31. ch. after this maner. *And thus did Hezekiah through out all Iudah, and he did well, and vprightly & truly before the Lord his God. And in all the workes which he began for the seruice of the house of God, both in the Law & in the cõmandemẽts to seeke his God, he did it with all his heart and prospered.*

The like remembrance of beneficence to the Lords Prophetes, gaue Obadiah a strong perswasion to plead with the Prophete Elijah, that he would deale well with him, & not endanger his life to the wrath of his matter, king Ahab: and Elijah dealeth with him accordingly, as with one, in the same respect, worthy to be tendered for the Lords cause. 1. King. 18. 13. &c. *Was it not told my Lord* (saith Obadiah) *what I did, when Iezabel slew the Prophetes of the Lord, how I hid a hundreth of the Lords Prophetes by fiftie in a caue, and fed them with bread and water? And now thou sayest go tell thy Lord, Behold Elijah is here, that he may slay me,* For Obadiah feared lest Elijah would haue conueyed himselfe away, and so king Ahab thinking himselfe mocked, should be inraged against Obadiah. Whereupon Elijah assureth him verie solemnly by oath, that he would shewe himselfe to Ahab that day.

Yea further, the practise of this kind of beneficence, is so notable a fruite of faith, that iustly doth it confirme the faith of others to expect mercie from God vpon them that exercise the same, as we see, how from the same incouragement, the Apostle Paule prayed for Onesiphorus, his

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moſt kind and conſtant benefactor: *The Lord giue mercie to the houſe of Oneſiphorus* (ſaith Paule) *for he oft refreſhed me, and was not aſhamed of my chaine. But when he was at Rome he ſought me vp diligently and found me. The Lord grant vnto him that he may find mercie with the Lord at that day.* 2. Tim. 1. 16. 17. 18. Now there is no doubt, but the ſame Spirit which ſet Paule on worke to pray thus for Oneſiphorus, minded alſo to grant the ſame his requeſt, both for him & his houſe. The like is to be conceiued of his prayer for the Philippians vpon the ſame occaſion: he nothing doubting, but that their contribution to his maintenance, was an odour that ſmelleth ſweet, a ſacrifice acceptable and pleaſant to God, chap. 4. 17. 18. 19. 20.

But let vs come to open and confirme this point, by a few more expreſſe and plaine examples, ſuch as God hath made, by euident effect of his mercie vpon them, famous ſpectacles of his bounty, in reſpect of their kind and beneficiall dealing, either toward his worſhip, or any Miniſters thereof, for his ſake, yea though they haue not ſo hartily minded the ſame as they ought to haue done.

The widdow of Zarephath, who gaue entertainment to the Prophet Elijah, receiued this great bleſſing by the hand of the Lord, by his meanes, that the ſmall quantitie of her oyle and meale did not diminiſh, all the time that the dearth and ſcarcitie continued in Iſrael. And beſide that, by meanes of the ſame Prophet ſhe receiued againe he ſon from death to life. 1. King. 17. 15.

The honourable Shunamite alſo, who gaue entertainment to the Prophet Eliſha, as was rehearſed before, being barren, at the prayer of Eliſha, God gaue her power to conceiue: and afterward alſo, at his prayer, ſhe receiued the ſame her ſonne from death to life, as the widdow of Zarephath had done by the prayer of Elijah, 2. King. chap. 4. verſ. 8. &c.

In the 39. chap. of Gen. we reade that the Lord bleſſed Potiphars houſe, though a heathē man, for Ioſephs ſake, euē

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from the time that he preferred him to be the Gouernour of it. And afterward, he was also a blessing to Pharaoh, and all his people, by reason that he aduanced him to the chiefe honour of his kingdome, next vnder himselfe. For by that occasion God made Ioseph their foster-father in the seuen yeares of famine, yea and the foster-father of his Church, the familie of his owne father, which also was Iosephs own blessing, in so much as he was found faithfull to God therein. Neither is there any doubt, but the Lord shewed great mercie to Nebuchadnezzar, because he fauoured and aduanced his holy Prophet Daniel, and some other the verie faithfull seruants of God, who were his captiues in Babel. Publius also the chiefe man of the Ile Melita, of the which we read before, he giuing the Apostle Paule and the Euangelist Luke curteous entertainmẽt for three dayes, through the goodnesse of God he receiued an Apostles reward. For by Paule his father was healed of a grieuous feuer, and of the bloudy fluxe, yea, & diuers other of that place were healed of their diseases. Act. 28. 7, 8, 9.

Seeing therefore the Lord blessed heathen men, for their preferring of his seruants and Prophetes to honour, though therein they chiefly respected their owne pleasure & contentment: shal we not much rather assure our selues, that whosoeuer among Christians shall, for the loue and honour which they vnfeinedly beare to God, and his pure religion, deale honorably with his seruants, the faithful Ministers of his word and Gospel, shall much rather be blessed and prospered of him? It is out of question that we may. Do we not read that the Lord greatly blessed Obed Edom and all that had, because he religiously receiued, and kept the Arke in his house by the space of that three moneths, wherin Dauid was discouraged, by reason of the strange iudgement of God vpon Vzziah, as the holy storie sheweth more at large, 1. Chron. 13? And againe 2. Chron. 11. 13. 14. 15. 16. 17. Do we not read, that when Rehoboam gaue entertainment to the holy Leuites, & Godly minded Israelites,

lites, who from among the other tribes of Israel, left their suburbes and possessions, and came to Ierusalem, to auoid that idolatrous and superstitious worship, which Ieroboam had set vp: *They setting their heartes to seeke the Lord God of Israel, and so offer to the Lord God of their fathers:* Doe we not reade, I say, that hereby the kingdome of Iudah was strengthened, and that Rehoboam the sonne of Salomon was made mightie three yeeres long: that is, euen so long as they walked in the way of Dauid and Salomon as the text affirmeth? *The reward of giuing to Gods worship.*

An experiment also hereof we haue in the same booke, chap. 31.4. &c. King Hezekiah commanded the people, which dwelt in Ierusalem, to giue a part to the Priestes and Leuites, that they might be incouraged in the lawe of the lord. And it is there testified, that after the people had done so, *the Lord blessed his people, and the land with great aboundance* verse 10.

And hath not our blessed Queene *Elizabeth*, and her whole Dominion, had plentifull experience, how good it is, to giue intertainement to banished churches and persecuted Christians, whom God hath sent for succour among vs? Blessed be the name of God for that gratious experience which for a long time God hath granted vnto vs. God giue vs grace, that we may more thankfully acknowledge his goodnesse, and that we may increase in all kindnesse and goodnesse toward his excellent seruants. So no doubt, as king Salomon truly saith, *They that honour the Lord with their riches, and with the chiefe of all their increase, Their barnes shall be filled with aboundance, and their presses shall burst* (to wit, as being worne out with pressing so great aboundance of grapes) *to make new wine*, Pro. 3.9.10.

Micah of mount Ephraim, hauing entertained a Leuite to be a Priest in his house, he incourageth himselfe to think and say thus: *Now I know that the Lord will be good vnto me, seeing I haue a Leuite to be my Priest*, Iudg. 17.10.13. But alas, poore Micah was deceiued, because he exercised a su-

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Malus Micah nactus eſt malũ Leuitam. P. Martyr.

perſtitious worſhip: in which reſpect it is ſayd in way of a Prouerbe: *Vnhappy Micah hath light vpon an euill Leuite.* But if Micah had taken a right courſe, & maintained a holy Leuite, to haue taught him the truth of God, and to haue miniſtred in the true worſhip of God, he might iuſtly and vpon good ground haue perſwaded himſelfe, that his heart being vpright, it ſhould haue gone well with him. And ſo may all perſwade themſelues, that, if the fault be not otherwiſe in themſelues, God will be good vnto them when they maintaine his faithfull Miniſters to preach his Goſpell vnto them. Hetherto therefore, of the bleſſing of God vpon beneficiall contribution, and liberall giuing toward the maintenance of the holy worſhip and ſeruice of God: & of the faithfull miniſters thereof, or toward the releiſe and incouragement of any other of his ſpeciall good ſeruants.

It followeth now, that we ſhew that it is the good will and pleaſure of God in like maner, to reward the Chriſtian liberality and beneficence of thoſe, that are good to the pooreſt and leaſt of his Saints, as a fruit of their loue, flowing from the former zeale of Gods glorie in the furthering and aduancing of his pure worſhip and religion. For this alſo hath manifold witneſſe and confirmation in the word of God, both by promiſes from the ſacred mouth of God, and alſo from examples, as it were by the reaching forth of the hand, to let vs euidently perceiue, that it is his verie faithfull purpoſe gratiouſly to recompence the ſame. Wherefore, as before, ſo againe here, let vs firſt conſider the promiſes, and this being done, then let vs take a view of the examples.

In the 24 chap. of Deut. verſe 13. The Lord commanding that mercie be ſhewed to the poore, he ſaith, that it *ſhall be righteouſnes before him* to them that ſhall do it. If it be accepted for righteouſnes in the ſight of God, there is no doubt but he will in mercy reward it. And let vs note, that in this place of Deut. the Lord ſpeaketh of mercifulneſſe in lending, which is a degree of mercy inferiour to franke and

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free giuing. Wherefore, seeing God will reward mercifulnesse in free lending, much rather will he account the mercie of free giuing for a speciall kind of righteousnes, & consequently, he wil more abundantly recõpence & reward it. So Deut. 15. 7. &c. (which place was alleaged before) the Lord commãding not only to lend freely, but also to giue, promiseth hereupon that he wil blesse such as shal obey his cõmandement in *all their works, and in all that they put their hand vnto.*

In the 112. Psal. vers. 6. 9. 10. *Surely* (saith the Spirit of God by his holy Prophet and Psalmist) *a good man shall neuer be moued: the righteous shall be had in euerlasting remẽbrance. He hath distributed and giuen to the poore: his righteousnesse remaineth for euer, his horne shall be exalted with glorie, &c.* That is to say, God will mightily blesse and vphold his good seruants, against all the enuious repinings, & malignant indeuours of the wicked whatsoeuer. For as it followeth in the Psalm, *The wicked shall see it & be angry, he shall gnash with his teeth and consume away, the desire of the wicked shall perish.*

In the 37. Psalme, the holy Prophet guided by the same Spirit, and wisely obseruing, by his owne experience, the gratious course of Gods most holy prouidence, in that he tenderly watcheth alwayes ouer his good, righteous and merciful seruants: he is bold vpõ the same his obseruatiõ, to giue out as a principle, that God will neither forsake the righteous, nor yet their godly seed & posterity after them. *I haue bin yong* (saith he, ver. 25. 26) *& now I am old, yet I neuer saw the righteous forsaken, nor his seed begging bread. He is euer merciful and lendeth, and his seed inioyeth the blessing.* And K. Salomon Prou. 13. 22. *The good man shall giue inheritance to his childrens children: and the riches of the sinner is layd vp for the iust.* There is therefore a double blessing attending vpon the merciful: that is, both vpon themselues, and also vpon their children and posterity: and therefore also, may it iustly be a double incouragement to moue al Christians to a willing and constant course in this kind of weldoing.

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Not that euer any, which is the child of a righteous man, may not come to beggers state, or to bee exercised for a time with outward wants: for it is easily seene that the leud, slothfull and vnthrifty sonne of a good man doth fall into miserable pouertie, as a iust punishment vpon him; yea euen the rather, because he hauing had so good an example before his eyes, and the benefite of good education doth notwithstanding refuse to walke in the good steps & counsels of his godly father.

Neither is it so to be vnderstood, as though no godly child of a righteous man, may at any time suffer outward aduersitie and want: for this also doth the Lord also worke sometimes in our sight, for secret causes knowne to himselfe, and to the end he may worke greater things by them and for them, then outward prosperitie could afford. But the meaning of the Prophete is, that neither the righeous, nor their godly seed, shall be forsaken of God, or vtterly left destitute of mans succour in their penurie and want of all things, though for a season it may fall vpon them for their triall: and then that the vsuall and ordinarie course of Gods dealing is to shew mercie vpon such, yea euen the mercie and blessing of this present life.

Furthermore, Psalm. 41. ver. 1. &c. The same holy Prophete of God pronounceth those blessed, who shall iudge wisely of the poore and afflicted. And yet this is in appearance lesse then to deale kindly and mercifully toward them. Neuertheless, how little so euer it may seeme to be, yet it is in truth a principall grace, greatly seruing to all externall exercise of mercie and compassion, how secrete and hidden soeuer it be. For where there is first of all, a charitable iudgement conceiued of those that be humbled by any affliction, there will follow comfortable counsell, hartie prayer, and euery other good fruite of compassion and mercie, in hope that God will in due time deliuer and saue them out of all their affliction. For so it followeth in the Psalme. *The Lord will deliuer him in time of trouble. The*

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Lord will keep him and preserue him aliue: he shall be blessed vpon the earth, and thou (ô God) wilt not deliuer him vnto the will of his enemies. The Lord will strengthen him vpon the bed of sorrow: thou (he turneth his speech again to God as before) *hast turned all his bed in his sickneſſe*: or hast put an end to his disease or sickneſſe. Thus, as the holy Prophet giueth to vnderstand, will such as iudge wisely and charitably of the afflicted, bemone their estate, and comfort them all they can: and that with as much chearefulneſſe as they can incourage their heartes vnto, from such good and comfortable reasons, as are mentioned in the Psalme.

And now, in all this, what doth this Prophet say, or any other testimony of the holie Scripture affirme, which our Sauiour Christ doth not confirme, in that he saith, Mat. 5. 7. *Blessed are the mercifull, for they shall obtaine mercie.* And ch. 25. 34. &c. The king (saith he, speaking of himselfe) euen the Iudge of all the world, shall say to thē on his right hand at the last day: *Come ye blessed of my Father, inherit ye the kingdome prepared for ye from the foundations of the world. For I was hungrie and ye gaue me meate, I thirsted and ye gaue me drinke, &c.* and verse 40. *In so much as ye haue done it to the least of these my brethren, ye haue done it to me.*

O how great and incomprehensible shall this comfort be to all those that shall attaine vnto it, seeing it shall be the euerlasting sealing vp of all comfort, and of most glorious happineſſe vnto them! And therefore also, howe worthie the obtaining of this, is all the care of forecasting and preparation that may be? I meane, that we may, according to the holy aduise of our Sauiour Christ, make our selues such friends, by the well employing of the vncertaine riches of this world, that when we shall want, we may be receiued into euerlasting habitations. Luk. 16. 9. Men vsually, for the obtaining of a little vaine pleasure, or earthly profite & glorie, will do very much. And shall we refuse to do so small a thing, as our Sauiour Christ requireth at our hands, for the greatest aduantage, and most durable profite, and higheſt:

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glorie that may be? For thus in effect our Sauiour speaketh vnto vs: Be ye mercifull a little while to the poore afflicted members of my Church, for my sake, and ye shal be blessed for euer. Giue of your small earthly commodities, and ye shall be recompenced with great, spirituall & heauenly riches. Comfort ye them with your temporall refreshings, & your ioyes shall be eternall and glorious in the kingdom of heauē. To this purpose well serueth that which S. Iohn writeth, Reuel. 14. 13. *I heard a voyce from heauen, saying vnto me, write: Blessed are the dead, euen henceforth, which die in the Lord. Euen so saith the Spirit, that they may rest from their labours, and that their workes may follow them.* Of the which works, no doubt, these of mercy which we speak of, are a chiefe and principall part, according to that of the Prophet Isaiah chap. 57. 1. 2. *Mercifull men are taken away from the euill to come. They enter into peace and rest in their graues.*

These things being so, let it be so farre from vs, to thinke it too great a matter to part with a small portion of our worldly goods, to the relieue of our poore brethren; that we may rather etteeme it a small thing, in comparison of the kingdome of heauen, which our Sauiour Christ is minded to giue vnto vs, Luke 12. 33. 34. though we should sel all that we haue, if need so required, & giue it out for almes. For thus, as our Sauiour saith in the same place, we should in steed of rotten bags, make vs bags which shall not waxe olde; and in steed of vncertaine riches, obtaine that treasure which shall neuer faile in heauen, where no theefe cōmeth, neither moth corrupteth, nor canker fretteth, and in steed of moyling here about earthly things, our hearts shall be free to mind heauen and heauenly things, as hauing already sent our treasure thither before.

And to the same purpose, let vs willinglie hearken to that holy instruction, which the same our blessed Lord and Sauiour teacheth vs in the 14. chap. of the same Gospell, saying: *When thou makest a dinner or a supper, call not thy*

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thy friends, nor thy brethren, nor thy kinſmen, nor thy rich neighbours, leſt they alſo bid thee againe, and a recompence bee made thee. But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blind: and thou ſhalt be recompenced, becauſe they cannot recompence thee: for thou ſhalt be recompenced at the reſurrection of the iuſt. Not that our Sauiour Chriſt doth ſimply condemne or forbid all ciuill inuiting and feaſting of one rich friend by another, in a mutuall and anſwerable courſe of kindneſſe, ſo it be ſoberly practiſed: but he mindeth onely to ſhew in theſe wordes, that the feaſting of the poore is much to be preferred before the feaſting of the rich, ſpecially of the good and godly poore; in ſo much as this kind of feaſting is both more neceſſarie, in regard of the gueſts, which do ſtand in need to be this way refreſhed: as alſo becauſe it is leſſe chargeable to the feaſt-maker, in that a more meane diet will content the poore: and finally, becauſe it is more gainefull, in that the bleſſing of the kingdome of heauen doth belong to this kind of mercifull feaſting, and not to that other feaſting of the rich, which is continually recompenced by one to the other here in this world, as our Sauiour giueth to vnderſtand.

Nowe further, if wee will vſe but a little more diligence to peruſe the holy Prouerbes of king Salomon, we ſhall find in that one little booke ſo manie, and the ſame ſo excellent ſentences, tending this way, as may worthily confirme vs greatly in the ſure hope of the bleſſing of God, while we doe walke in this bleſſed way of mercie toward the poore and needie. Of theſe excellent ſentences therefore, let vs here call to minde ſo manie as for the preſent God ſhall bring to hand. And firſt, that offereth it ſelfe which we do reade chapter 11. verſe 17. *He that is mercifull* (ſaith the Spirit of God by the wiſe king) *rewardeth his owne ſoule.* That is to ſay, hee doth ſo gratious and acceptable a dutie before God, when it is done in faith and obedience to God, that God of his rich

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and free grace and mercie will surely reward it vnto him, and in the same chapter, verses 24. 25. 26. *There is that scattereth, and is more increased. The liberall person shall haue plentie: and he that watereth, shall also haue raine. Hee that withdraweth corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.* That is, of him that exerciseth mercie in his prising and selling of it, labouring in hard times to mitigate and bring downe that extreme price which vnmercifull men striue to bring it vnto. For as touching deare sellers, such of whom the common prouerb may be affirmed, that *The more they heape*, to wit, to themselues, *the worse they cheape* to others: such cannot in truth be euer right good and liberall dealers. They pull downe that with their left hand, which they seeme to build with their right: and so they frustrate their reward. Whereupon also it followeth in the same chapter of the holy Prouerbes: *He that seeketh good things, getteth fauour: but he that seeketh euill it shall come vnto him.* And in the 19. chap. vers. 17. thus we reade: *He that hath mercy vpon the poore lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen.* And who can wish or desire any more sufficient surety or better pay-maister then he? Againe, chap. 21. vers. 21. *He that followeth after righteousnesse and mercy*: that is, he which is diligent in pursuing and taking hold of all good occasions to practise the duties of righteousnesse and mercie, *shall find life, righteousnesse and glorie.* And againe, chap. 22. 9. *He that hath a good eye* (that is to say, a mercifull eye, which will behold, and therewithall tender the necessities of the poore) *shall be blessed: for he giueth of his bread to the poore.* Likewise ch. 28. 27. *He that giueth vnto the poore shall not lacke.* Thus much out of the holy Prouerbes.

In the booke of the Preacher, ch. 11. 1. &c. *Cast thy bread vpon the waters* (saith the same most wise king, a Prophet of God) *for after many dayes thou shalt find it. Giue a portion to seuen and also to eight. &c.*

In the which wordes king Salomon like as the Apostle Paule

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Paul alſo hath done, as we ſaw before, compareth the actions of Chriſtian liberalitie and benficence, to a ſeed time, after the which followeth in due ſeaſon the increaſe of the harueſt. And in the ſame place he proſecuteth this ſimilitude, in verie excellent maner, thereby to prouoke to the diligent, ſpeedie, and conſtant following of this moſt huſbandly plow. For *He that obſerueth the wind* (ſaith king Salomon) *ſhal not ſowe, and he that regardeth the cloudes ſhall not reape*: that is, he that will ſuffer himſelfe to be hindered from doing good by caſting of doubts, through vnbeleefe, or by any other ſtumbling blocke which the diuell ſhal caſt in his way, he ſhall miſſe the harueſt, becauſe he hath loſt the ſeed time. To the preuenting of which ſo great a dammage, king Salomon exhorteth as followeth: *In the morning ſowe thy ſeede, and in the euening let not thy hand reſt: for thou knoweſt not which ſhall proſper this or that, or whether both ſhall be alike good.*

In the 18. chap. of Ezek. verſ. 7. 8. 9. and againe, verſes 16. 17. The Lord doth verie earneſtly aſſure his people, that whether a man be the father of a wicked ſonne, or the ſon of a wicked father, ſuch is the equitie of his gratious dealing, that if he himſelfe be not an oppreſſour, *but hath reſtored the pledge to his debtor, hath ſpoiled none by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment. And hath not giuen forth vpon vſurie, neither hath taken any increaſe, but hath withdrawne his hand frõ iniquitie, and hath executed true iudgement betweene man and man. And hath walked in my ſtatutes, and kept my iudgements to deale truly, he is iuſt, he ſhall ſurely liue, ſaith the Lord God.*

And yet, moreouer, and beſide all the teſtimonies hetherto rehearſed, we haue a notable place in the 58. chap. of Iſaiah, verſes 6, 7, 8, 9, 10, 11, 12. The words are verie mightie to incourage and draw on euery good and faithful man, both Iew & Gentile, to exerciſe the actions of goodneſſe and mercy. For after that the Lord hath, by his holy Prophet, rehearſed what he requireth to be done: namely,

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that *euery heauie burthen be taken of, that the oppreſſed be let go free, and that euery yoke be broken. That bread be dealt to the hungrie that the poore which wander* (he meaneth not voluntary beggers and wandering rogues, but ſuch as be inforced to leaue their place by ſome vrgent calamitie) *be brought to mens houſes: When a man ſeeth the naked to couer him, and not to hide a mans ſelf from his owne fleſh.* After this rehearſall of the duties, and that in more preſſing maner then is here repeated: then followeth the gratious promiſe of God in theſe words: *Then ſhall thy light breake forth as the morning, and thy health ſhall growe ſpeedily: thy righteouſneſſe ſhall go before thee, and the glorie of the Lord ſhall imbrace thee. Then ſhalt thou call, and the Lord will anſwer: thou ſhalt cry, and he will ſay, Here am I: if thou take away from the middeſt of thee,* (that is, out of thy heart) *the yoke* (or the tying wherwith the heauy burthen is as it were faſtened to the backe) *the putting out of the finger and wicked ſpeaking* (that is, euery inhumanity and grieuance.) And then it followeth on the contrarie: *If thou poure out thy ſoule to the hungrie, and refreſheſt the troubled ſoule: then* (ſaith the Lord) *ſhall thy light ſpring out in the darkeneſſe, and thy darkeneſſe ſhall be as the noone day: and the Lord will guide thee continually, and he will ſatisfie thy ſoule in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water whoſe waters faile not. And they ſhall be of thee which ſhall build the old waſt places: thou ſhalt raiſe vp foundations for many generations, and thou ſhalt be called the repairer of the breach, and a reſtorer of the pathes to dwell in.* Now what man (though of his owne diſpoſition vnmercifull and illiberall, as all of vs are,) if he ſhall dulie conſider this manifold and bounteous promiſe of God, and if he ſhall gather but one ſparkle of faith, to beleeue that God is faithfull and his word true, can chuſe but he muſt bee affected, at the leaſt after the manner of king Agrippa, Act. chap. 26. verſ. 28. to confeſſe, that almoſt it perſwadeth him to become a mercifull and liberall man. To whom alſo willingly doe I ſay, as the Spirit

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of God moued Paule to answer Agrippa, in that question about true faith: Would to God that not onely one, or a fewe almost, which reade this, and the rest of the holie Scriptures, concerning this dutie of beneficence, might both almost, and altogether, become mercifull and liberall men.

But howsoeuer this will not be: for the children of this world will still and alwayes be like themselues: the couetous man will be couetous still, and he will increase in his vnmercifull courses: yet I know assuredly, that the word and promise of God will effectually and strongly preuaile with all that belong vnto him; not onely to prouoke them to obedience, but to fill their hearts also with exceeding comfort, in the performance of the duties thereof. For verily, as the holy Apostle truly testifieth Hebr. chap. 6. vers. 10. *God is not vnrighteous that he should forget your worke and labour of loue, which yee haue shewed toward his name, in that ye haue ministred vnto the Saints, and yet do minister, &c.* Wherefore worthily did Nehemiah, in perswasion of this goodnesse and faithfulnesse of God, embolden himselfe to pray to God, not onely to remember that kindnesse of his, which he had shewed toward the house and religion of God (as we haue seene before) but also that it would please him of his goodnesse, to remember him according to all that he had done for the reliefe of the poore of his people. *Remember me ô my God* (saith he) *in goodnesse, according to all that I haue done for this people*, Nehem. 5. 19. In which chapter euen from the beginning to the end, is this part of Nehemiahs kindnesse, mercie, and liberalitie fully described, for our singular instruction; specially of those that be in higher places, and haue greater power then others to do more good.

Finally, that we may conclude this point, let vs hearken to that of the same Apostle, Heb. 13. from the beginning of the chapter. *Let brotherly loue continue*, saith he, *Be not forgetfull to lodge straungers: for thereby some haue*

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receiued Angels into their houses vnwares. So indeed did Abraham. So also did Lot: either of them being giuen to hospitality, as hath bene obserued before. In which words, after that the Apostle hath giuen to vnderstand that Loue is so tender and daintie a plant, that if it be not charily cherished and maintained, it will weare away: he would giue vs further to vnderstand, that though we are not in these dayes, to looke that Angels should, in the shape of men, resort to our houses, as of ancient times they did to the holy Patriarches and others: yet easily may such as loue and practise hospitalitie, receiue into their houses, such seruants of God, as be more deare and precious in his sight thē they are ware of, which kind of guesse ought alwayes to be very welcome to euery good man. And then also who knoweth how great blessing God will grant at their holy sute & supplication, to those good housholders and families, where they are at any time, for the Lords sake, kindly and louingly intertained? Doubtlesse, howsoeuer it be not alwayes so apparant, as heretofore it hath bene made sometime by miraculous gratifications in the ministerie of the Prophets, yet as touching spirituall recompence and blessing, the Gospell hath bene and shall bee as beneficiall as euer the law, or times before the law haue bene, to the magnifying of the bountie of the most glorious grace of God reuealed and published therein, to the end of the world.

Hetherto therefore in the second part of this chapter, of the promises of blessing vpon those that shall exercise their liberalitie and beneficence, to the relieuing euen of the poorest of the people, specially of such as be greatest in the obedience and patience of the faith of the Gospell.

It remaineth now that henceforth we do confirme, or rather make plaine, that which is most true and certaine of it selfe, by some examples of those, to whom the promise & blessing of God hath bin in this respect manifestly perfourmed vpon them. But I will vse the former examples here, because they which haue bene alleaged in the former part

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of this chapter, are ſo many confirmations of this alſo: in ſo much as the ſame, who are dutifull maintainers and vpholders of Gods true religion and worſhip, they are alſo, as a ioint fruit of their zeale to God, louing and kind relieuers of the poore people of God: euen for that loue, which they beare vnto God. So that the bleſſing in either reſpect is the bleſſing of al through one and the ſame rich mercy & large bountie of the Lord, who is a plentifull rewarder of euerie one, that truly ſeeketh & wayteth vpon him.

Now among thoſe ſo fewe examples, we will not forget to make mention of Iob, ſeeing he may well ſerue vs in ſteed of a thouſand authenticall examples. For as he was a man of ſingular goodneſſe and mercie (as was rehearſed among the manifold examples of beneficence recorded in the holy Scriptures) ſo was hee ſingularly bleſſed of God with all kinds of bleſſing, both ſpirituall, and alſo belonging to this life. It is true indeed, that it pleaſed God to afflict and trie him for a certaine time, with verie great calamitie, by loſſe of all his goods and cattell, by the hands of wicked men, yea and by a ſodaine deſtruction of all his children, as it were from heauen. All which the Lord did, to the end he might make Iob a notable patterne of patience to all poſteritie, and that the malice and crueltie of the diuell being poured out vpon ſo good and mercifull a man as Iob was, might be ſo much the more euidently diſcouered to the Church of God: as alſo for other notable ends, which are to be obſerued from that excellent ſtorie. Neuertheleſſe, after that Iob was tried, the Lord, to ſhewe that he did not forget his former goodneſſe; he renewed, yea increaſed, & doubled all his former mercies vpon him. For he gaue him ſonnes and daughters as many as he had before; and his daughters the moſt beautifull women that could be found in the land. And of ſheepe, camels, oxen, and aſſes God gaue him twiſe ſo many thouſands of euery kind as he had before. For whereas he had before ſeuen thouſand ſheepe, now he had foureteene thouſand: then

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three thousand Camels, now sixe thousand: then fiue hundred yoke of oxen, now a thousand: then but fiue hundred she Asses, now a whole thousand. So *the Lord blessed the last dayes of Iob more then the first.* And after this calamitie he liued an hundreth and fourtie yeares, and saw his sonnes and his sonnes sonnes, euen foure generations: and left inheritance to all his children. Chapters first and last of that booke.

Another excellent example we read of in the 22. chapter of the Prophesie of Ieremiah, verse 15, &c. where God saith of the good king Iosiah, he vsing his example to the reproofe of his vnmercifull sonne Shallum: *Shalt thou reigne* (saith the Lord by his Prophete) *because thou closest thy selfe in Cedar? Did not thy father eate and drinke and prosper, when he executed iudgement and iustice? When he iudged the cause of the afflicted and poore, he prospered: was not this because he knew me, saith the Lord?* And so the holy Prouerbe teacheth, chapter 20. 28. concerning euerie good king: *Mercie and truth preserue the King: for his throne is established by mercie.* And therefore, when the Lord speaketh of the most blessed king, and of the most happie and stable kingdome that may be, he describeth it to be such a kingdome, whereof the king should be most mercifull to the poore and needy: and that hee should preserue their soules &c. This kingdome most happie and flourishing, is onely the kingdome of our Lord and Sauiour Iesus Christ, Psalme 72. verses 12. 13. 14. Thus we haue two examples out of the olde Tement.

Now one or two out of the new Testament, and so will we draw to an end of this chapter.

In the beginning of the 10. chapter of the Actes of the holy Apostles, the Euangelist Luke reporteth, that the Angell of the Lord, is from heauen, a witnesse to Cornelius, a religious and mercifull Captaine, that his prayer, and almes, were come vp into remembrance before God:

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that therefore, it pleased God to grant him the desire of his soule, that he might be more perfectly instructed and confirmed in the Christian knowledge and faith of his saluation: and the Angell telleth Cornelius further, that God had for the same purpose, appointed Peter, who at that time lodged with one Simon a Tanner, dwelling by the sea side in Ioppa; that he should bee the Apostle and Minister of God to teach and instruct him: and therefore willeth him to send thither for Peter. All which came gratiously to passe, according vnto the message of the holy Angell. And it was, doubtlesse, a greater mercie and blessing to Cornelius, and his familie, and manie other of his kinsmen and speciall friendes, then if hee could by any couetous pinching and sparing, haue increased his worldly riches by manie thousandes: yea greater, then if by anie warlike valour and outward force, hee could, with with a few men, haue conquered the whole world to himselfe.

Finallie, that God might leaue to all posteritie a most memorable demonstration, howe well pleasing to his Maiestie the sacrifice of beneficence and mercie is; it hath pleased him, that by the ministerie of the Apostle Peter (euen now mentioned) one Dorcas a Christian woman of singular mercie and liberalitie to poore Saintes, should, at the lamentation of manie Christians, both widdowes and other, who mourned for the losse of her, bee miraculously raised vp from death to life, Act. chap. 9. verse 36. &c. God thereby giuing all to vnderstand, both howe pretious his poore beleeuers and Christians are vnto him, in that rather then they should be fosterlesse, he will raise mercifull men and women out of the graue: and also how deare they are vnto him, who relieue such as hee maketh so speciall account of. For they are the heires of the resurrection of the righteous, to euerlasting life and happinesse in the kingdome of heauen.

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Thus then (euen by a fewe examples, as by two or three witnesses, which, especially on the Lords behalfe, may suffice for the establishing of any truth) it may be euident vnto vs, as the cause by the effect, that the promises of God made to assure all mercifull men and women of his great fauour and blessing are not giuen forth in vaine. So that as it is sayd of the vpright and righteous man, Psalme 37. verse 37. *Marke the vpright man and behold the iust: for the end of that man is peace*: we may boldly affirme the same of the mercifull man. For the vpright and iust man, and the right mercifull man is all one, as is euident in the whole tenure of the same Psalme.

God, no doubt, who moued king Dauid, to remember to shewe kindenes to the sonne of Ionathan, for that kindnes which Ionathan had in former times shewed vnto him. For therefore did King Dauid allowe Mephibosheth the sonne of Ionathan, alwayes to eate breade at his owne table, as if he had bene one of the kinges owne sonnes, 2. Sam. ch. 9. The same God, who worketh the same affection vsuallie in the heartes of all his good seruantes, as we shall haue further occasion to declare in the second part of this Treatise: yea that God who oftentimes turneth the heartes euen of verie wicked and cruell men, to shewe kindenes to his children, as the Egyptians to the Israelites, and Esau to Iaakob, &c. He himselfe, I say, will much lesse forget them that be kinde to anie of his, for that loue which they beare vnto him. For as God is infinitelie more gratious, mercifull, and bounteous then man can bee: so hath he, by infinite degrees, a more perfect remembrance, to requite all kindenesses, then they can possibly haue. And as hee hath a most perfect remembrance, infinitelie aboue man, so also is hee most able aboue man to recompence all kindenesse, in that hee is the Almightie; and likewise most willing aboue man, seeing hee is the most mercifull aboue all, as was said euen now: That God is thus most willing we reade 2. Cor. ch. 9.

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9.10. *He that findeth seed to the sower* (saith S. Paul) *wil minister likewise bread for food & multiply your seed & increse the fruits of your beneuolence. That on all parts ye may be made rich to all liberalitie, &c.* That God is likewise most able, look back to the 8. verse of the same chap. *God is able* (saith the same Apostle) *to make all grace to abound* toward euery free-hearted and cheerefull giuer: for of such he there writeth. And that God is not forgetfull, we haue seene before, from the 10. verse of the 6. chap. of the epistle to the Hebrewes. Where it is worthy to be diligently noted of vs, that God accounteth it a part of his righteousnesse, to haue the worke and labour of the loue of his good beneficiall seruants in gratious remembrance. *For God is not vnrighteous* (saith the Apostle) *that he should forget, &c.* Wherefore we may be euen as sure & certaine that God wil not forget vs, as we are sure that he neither is, nor can be in any thing vniust. Let vs not therefore, as the same Apostle exhorteth, chap. 10. 35. cast away our confidence in this behalfe, which vndoubtedly hath great recompence of reward. Though man should forget those that haue deserued well of them. Yea, though (as it doth not seldom fall out) that man requiteth good with euill: as Psal. 38. 20. *They that reward euill for good* (as the holie Prophet complaineth) *are mine aduersaries, because I follow goodnesse:* Yet God will at no hand deale so: but though we can claime nothing by desert from him, but we are to account our selues vnprofitable seruants, as touching any benefite which we yeelde vnto him: yet through his mercie, as it is sayd of the prayers of his good seruants, so may it be affirmed of all their good and kinde dealings, that they shall be turned vpon their own bosoms, according to that we reade, Psal. 35. vers. 12. 13. 14.

O therefore, how I beseech you, should not the earnest consideration of these things mightily preuayle to moue euery one, in whom there is any sparkle of grace, to minde this practise of Christian beneficence and mercie toward the poore of Gods people, according to euery mans abilty?

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And euen for the same cause also, as hath bene before expressed, to separate and lay aside a portion before hand of that blessing which God giueth. That so we may haue alwayes a purse or coffer to this spirituall vse and seruice of the Lord, as well repleniſhed as may be. And to this so blessed an end, that all which haue aboundance should cut off, as much as may be, all superfluous and vaine expences in apparell, in diet, in building, in plate, in houshold stuffe, and in euerie costly and curious ornament whatsoeuer is to any in his place and calling, aboue that which is sober and meete. For by this wise, prouident, and sober course, not onely the richer, but also such as be of lesse wealth, shall find both a more richer treasurie to defray all charges this way, and also a more readie heart and hand, to extende their helpe toward all good relieſe. And otherwise it will come to passe, that though we be ouercome to giue, yet will it be yeelded so vngainely from vs, as it were the small sparkle out of the hard flint, or as sawe-dust grated out of the belly of the hard oake, or, to speake the faireſt of it, it will be but as a thinne and short eare of corne, out of a verie barren and vnfruitfull soyle. So that looſing all grace in the giuing, it doth make the gift it selfe voyde of all blessing, like vnto the light and waste seede, which being sowne, taketh no roote in the ground.

Verily, if we could earneſtly and ingeniouſly consider with our selues, and lay together all the reasons which are to be weighed in this argument: as namely, for a taste, that in so doing, wee performe the dutie of good and faithfull Stewards to God, in the right disposing of those his creatures, which hee hath betrusted vs withall: that thereby we preuent much murmuring and sin, and much vniust dealing by pilferie and deceit, yea infinite dangerous snares and temptations, whereby the diuell spoyleth weake Christians, as may easily appeare vnto vs by the prayer of holy Agur, Prou. 30. chap. 7, 8, 9. *Giue mee*

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not pouertie (prayeth wise Agur) *lest I be poore and steale, and take the name of my God in vaine.* It is one of the two principal things which he earnestly craued of God, that he might obtaine at his hands, so long as he had to liue. And further, if we would duly consider, that we refresh the soules of the the best stayed seruants and saints of God, that we mitigate the heauie burthen of their cares and sorrowes, and so make their liues more comfortable to them, that hereby wee giue them occasion to poure forth many heartie praises and thankesgiuings to the honour and praise of God. Moreouer, if we would consider, that hereby we gather much peace and assurance to our selues, that we are in Gods fauour: in so much as hereby (as Saint Iohn saith) *We know that we are translated from death to life, if we loue the brethren*, 1. Ioh. chap. 3. vers. 14. Likewise, that whatsoeuer wee bestowe this way, is the safer and surer portion of all our riches, according as one truly saith, that *The most liberall men are the most rich men in all the world.* Adde also, that we mollifie the hard heartednesse of our enemies, and mittigate the enuie of those that be spiteful and malignant, while we doe good vnto them. And yet further, that we defeat the moth, the canker, and the thiefe, and store vp our treasure in heauen, as our Sauior Christ teacheth vs. In like manner, that we are vnder the blessing of the prayers of the poore, which is as a princely protection, sealed vnto vs, as it were, with the broad seale of the kingdome of heauen, Iob. chap. 29. 13. Finally, that we are therein blessed of God himselfe with all kind of blessings in this life; and shall more comfortably leaue this world, whensoeuer God shall call vs out of it. If, I say, we would diligently weigh these reasons, and other of like sort, it could not be, but they wold mightily weigh with vs, to prouoke vs to a most willing and chearefull practise of so blessed an exercise.

Epist. to Phile. vers. 7. By thee the bowels of the saints are comforted.

Whereupon also, it is cleare from this discourse, that the errour and dotage of all such is very grosse & palpable,

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whosoeuer forgetting that Godlinesse is gaine, do pursue and follow after gaine rather then godlinesse; & that euen vnder the profession of true godlinesse and pure and vndefiled religion: contrarie to that of the Apostle Iames. chap. 1. 27. *Pure religion and vndefiled, euen before God the Father, is this, to visite the fatherlesse and widdowes in their aduersitie, and to keepe himselfe vnspotted of the world.* And to that Matt. 9. 13. *I will haue mercie and not sacrifice.* For *mercie is a great and weighty matter of the law,* Matth. chap. 23. verse 23. It may appeare also, that they do greatly deceiue themselues, and preiudice the truth and promises of God, who standing aside, to behold some few examples of those that in the practise of beneficence seemed to fall into decay, as if their goodnesse must needes be the cause thereof, and so harden their hearts against all good estimation of this excellent vertue. For, say some, do ye not see how such and such a one haue brought themselues behind hand by their entertaining of Preachers, &c. We thought it could not last long. Whereas rather they should blame themselues (if any such decay hath bene) because it came the rather to passe vpon other, because they, contrary to their dutie, let too great a burthen lie vpon a few, which would haue bene light and easie, if these idle beholders wold haue set to their helping hand. For want whereof, they haue endangered themselues to a greater and more irrecouerable losse, seeing they haue thereby purchased the displeasure of God, and made themselues subiect to his seuere punishments, which followe vpon the neglect of mercie, as wee are now to declare in the next chapter.

CHAP-

The punishment of not giuing.

CHAP. IIII.

Of the punishment of illiberalitie and not Giuing.

IN so much as the gratious acceptation wherewithall God vouchsafeth to accept and reward the beficence and liberalitie of his seruants, may be the more liuely illustrated & set forth from the contrarie dislike, yea earnest displeasure and holy indignation which he beareth against prophane illiberall couetous mercilesse and cruell persons: for all these are to be ioyned together (though sundry titles) to note out, as it were, with the blacke coale, one and the same kind of wicked men; euen such as the holy Apostle maketh as it were, the beginning, and also the period of wicked ones, Rom. 1. 29. 30. *Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse &c. without naturall affection, such as can neuer be appeased, mercilesse.* And further also, because the consideration of the displeasure and indignation of God against this kind of men, may be both good for the comfort of those, who make Christian and conscionable practise of mercie and liberality, when as they shall see how great a sinne, and therewithall how manifold & fearfull a danger they haue by the grace of God escaped: and also, for that through the blessing of God, it may be a pro-

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fitable helpe, to withdrawe such as bee not already past recouery, from the neglect of so blessed an exercise, as the practise of goodnesse and mercie is. Let vs therefore call to mind the sundry punishmentes, which God in his holy Scriptures threateneth; and which hee will surely inflict vpon all profane and illiberall couetous and mercilesse people, whosoeuer will not repent thereof, and take the contrarie course.

And first, let vs consider how God hath punished the neglect of furthering his worship. Whereunto well serueth that which we reade. Hagg. chap. 1. verse. 2. &c. in these words: *Thus speaketh the Lord of Hostes, saying, This people say, the time is not yet come, that the Lords house should be builded. Then came the word of the Lord, by the ministerie of the Prophet Haggai, saying, Is it time for your selues to dwell in your sieled houses, and this house lie waste? Now therefore, thus saith the Lord of Hostes, Consider your owne hearts. Ye haue sowne much, and bring in little: ye eate, but ye haue not enough: yee drinke, but ye are not filled: you clothe your selues, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag. Thus saith the Lord of Hostes, Consider your owne wayes in your hearts. Goe ye vp to the mountaine and bring wood, and build this house, and I will be fauourable in it, and I will be glorified in it, saith the Lord. Ye looked for much, but loe, it came to little: and vvhen yee brought it home, I did blowe vpon it. And why, saith the Lord of Hostes? Because of mine house that is waste, and yee runne euerie man to his owne house. Therefore the heauen ouer ye stayed it selfe from dewe, and the earth stayed her fruite. And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, euen vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.* And againe, chap. 2. verse 16. &c. *And nowe I pray ye consider in your mindes: from this day and before, euen before a stone was layd vpon a stone, in the Temple of the Lord: Before these things were,*

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when one came to a heape of twentie measures, there were but tenne: when one came to the wine presse, to draw out fiftie measures out of the presse, there were but twentie. I smote ye with blasting, and with mildewe, and with haile, in all the labours of your hands, yet ye turned not to me, saith the Lord.

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Worthy therefore in this respect is that admonition of the heathen king Artashasht to be well obserued (and wel had it bene for the Iewes if they had attended to it) who after that he had, together with his princely and bountifull gifts for the furtherance of the worship of God, giuen commaundement, that whatsoeuer the God of heauen had commanded, should be done speedily: he alleageth the reason for it, as we read Ezra 7. 23. *For why* (saith the king) *should God be wroth against the realme of the King and his children?*

But the Lord by his Prophet Malachie dealeth yet more roundly & seuerely, according to the greater neglect, yea, contempt of his holy worship, in the time that he prophesied. *Will a man spoyle his gods?* (saith the Lord by his holy Prophete) *yet ye haue spoyled me: but ye say, wherein haue we spoyled thee? In tithes and offerings. Ye are cursed with a curse, for ye haue spoyled me, this whole nation.* And euen therefore, as we may vnderstand by that which followeth: *The deuourer hath destroyed the fruit of their ground, and their vine was barren in the field.* chap. 3. 8. 9. 11.

But what is this to vs Christians, will some peraduenture say? Verily the same in effect and substance which it was vnto the Iewes: in so much as the Lord is as zealous for his worship to this day, as euer he was in former times: and the liuely stones also of that spirituall Temple, whereof the sonne of God, our Lord Iesus Christ is the chiefe corner stone, they are euery way as greatly regarded of him, yea rather much more preciously esteemed, then were the dead and cold stones, or whole building of the Temple of Ierusalem. And therefore, as well in regarde of his spirituall worshippe, as of the

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poorest of those that do trulie worship him; we are iustly to looke for the like, if not greater plagues and punishments then the Iewes sustained, if wee shall in like maner contemne and neglect the same.

And euen already no doubt, because of our great errors and faylings either way, it is come to passe, that as in the dayes of king Dauid in Israel, so in the reigne of our owne Queene God hath of late visited England, though in great mercy, with a dearth, not onely of three yeares, but almost of twise three together. And must we not needs acknowledge it very equall, that as we haue bene very vnfruitfull to God in his seruice and worship, and exceeding slacke in the aduancement of it; as also too scant and niggardly, yea rather hard and heauie against our poore brethren, so many yeares together: that therefore our fieldes, and all other our indeuours and labours should be barren and vnfruitfull vnto vs? Verily, we may iustly acknowledge, that *it is the Lords mercie only that we haue not bene altogether consumed, euen because his compassions faile not.* Lament. 3. 22.

Thus we may perceiue, as in a more generall view, how God punisheth the profane and illiberall neglect of the furtherance and aduancement of his true religion and therewithall also, the neglect of relieuing the poore of his people. And there is no doubt, but he will more seuerely punish this kind of people, then with temporall punishments here in this world, if they repent not. For, *The wicked shall turne into hell, and all nations that forget God*, Psalme 9. 17. And Prou. 20. 25. *It is destruction for a man to deuour that which is sanctified, and after the vowes to inquire.*

To this purpose, it is worthie to be obserued, that howsoeuer the ceremony of the dedicatiō of euery mans whole increase of outward blessings, by offering vp a first fruites vnto God, commanded in the ceremoniall law of Moses be now ceased: yet seeing the very morall commandement of God, which is perpetuall, requireth exactly, that Gods true religion and worship be maintained and aduanced;

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ced; & also, that the poore of his people be liberally relieued by the contributions of the richer sort of his seruants, as hath bene sufficiently declared before: it may truly be inferred, that no man can enioy his goods & possessions, what soeuer he hath, as sanctified vnto him, with approbation & blessing from God, vnles he do of zeale to Gods glory, and loue to the brethren, bestow a iust and meete portion this way. For as the Lord doth in his owne right iustly challenge all to be entirely his, as Psal. 24 1. *The earth is the Lords and all that is therein, the world and they that dwell therein.* and againe Psalme 50. 10. 11. 12. and 1. Chron. 29. 11. 12. *All that is in heauen and earth is the Lords. Both riches & honor come of him.* Likewise Hag. 2.9. *Siluer is mine & gold is mine, saith the Lord of hosts.* So he hath, as an homage to him self from the rich, interessed the poore, as in his steed, to the liberal almes & cõtribution of the rich mens goods. Wherupon the charge is streightly giuen, Pro. 3.27. that none *withhold his goodnesse*, or beneficence, *from the owners therof*: that is, frõ such as stand in present need therof. The like charge is giuen in many other places of the holy Scripture.

But let vs come to see in some orderly course, the more particular and distinct punishments of all prophane, and illiberall, couetous, and mercilesse people.

The manifold punishments of them are comprehended vnder these two heads: first, those which belong to this life: secondly, that which appertaineth to the world to come: which one containeth all, and being eternall, is as the sealing vp and fulnesse of all the temporall.

Of the former sort are these which follow.

First of all, the profane, illiberall, couetous, and mercilesse man neither hath, neither possibly can haue in his soule any comfort frõ God of all his riches, how great abundance soeuer he doth enioy. The which punishment, consisting in the priuation or with-holding of comfort and blessing; king Salomon, as a holy Preacher and Prophete of God in the beginning of the sixth chap. of *Ecclesiastes*, doth no-

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tably obserue, among many other the great vanities of this vaine and sinfull world: of the which also he saith, that it is much among men. *There is an euill* (saith he) *which I sawe vnder the sunne, and it is much among men. A man to whom God hath giuen riches, and pleasure, and honour, and he wanteth nothing for his soule of all that it desireth, but God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie and this is an euill sickenesse.* And againe, chap. 5. verse 9. *He that loueth siluer, shall not be satisfied with siluer, and hee that loueth riches, shall bee vvithout the fruite thereof: this also* (saith the holie Preacher,) *is vanitie.*

And how, I pray you, should prophane and couetous men haue any true and sound comfort from the hand and Spirit of God concerning any thing which they haue; seeing God esteemeth them as vsurpers, and not right owners of them? They may well enough haue a ciuill title allowable among men, according to the receiued course and determination of humane lawes and constitutions: but they cannot hold them as a portion sanctified vnto them by the Lord, vntill they shall thankefully acknowledge them to be his free gift; and accordingly shall dedicate and apply them to such holy vses as he hath by his sacred word appointed them vnto. This then is the first punishment, euen the want of true comfort and blessing.

Secondly, God doth manie times, for this their wickednesse, take away their riches, and casteth miserable pouertie vpon them. For so the holy Prouerb teacheth, chap. 11.24. *He that spareth more then is right, surely commeth to pouertie.* This briefly is a second punishment.

Thirdlie, God refuseth to succour the vnmercifull, whē they stand in need, yea he leaueth them in their miserie, when they call and crie to him in their distresse, because they refused to helpe and succour such of their poore brethren as craued helpe of them. So we reade Prou. 13. 21.

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He that ſtoppeth his eare at the crying of the poore, he ſhall alſo crie and not be heard. Likewiſe Zech. chap. 7. verſe 8. &c. *Thus ſpeaketh the Lord of Hoſts, ſaying: Execute true iudgement and ſhewe mercie and compaſſion euerie man to his brother. And oppreſſe not the widdowe, nor the fatherleſſe, nor the ſtranger, nor the poore, and let none of you imagine euill againſt his brother in your heart. But they refuſed to hearken,* (ſaith the holie Prophet) *and pulled away the ſhoulder, & ſtopped their eares, that they ſhould not heare. Yea, they made their hearts as an Adamant ſtone, leſt they ſhould heare the law, and the words which the Lord of Hoſts ſent in his Spirit, by the miniſterie of the former Prophets:* (wherein marke by the way, the mightie increaſe, and obdurate obſtinacie which ſinne quickely groweth vnto, where it is not reſiſted in the beginning) *therefore* (as it followeth in the text) *there came a great wrath from the Lord of Hoſts.* And againe, as it followeth immediately. *Therefore* (ſaith the Prophet) *it is come to paſſe, that as he cried, and they would not heare, ſo they cried, and I would not heare, ſaith the Lord of hoſts. But I ſcattered thē among all the nations whom they knew not: thus the land was deſolate after them, that no man paſſed through, nor returned: for they layd the pleaſant land waſte.* The Prophete Micah alſo, the third chap. of his Propheſie, verſes 1, 2, 3, 4. *Heare I pray you* (ſaith he) *ô heades of Iaakob, and ye Princes of the houſe of Iſraell: Should not ye know iudgement? But they hate the good and loue the euill: they plucke off their skinnes from them, and their fleſh from their bones. And they eate alſo the fleſh of my people, and flay off their skinnes from them, and they breake their bones, and choppe them in pieces, as for the pot, and as fleſh within the chaldron.* Thus heinous is the ſinne of vnmercifulneſſe and crueltie, according to this ſo doleſull a deſcription, ſpecially, if it bee found in the bloudy hand of the Prince, or in anie of chiefe place and power vnder him, who ſhould bee moſt tender foſter-fathers ouer the people of God, and chiefly ouer the poore of the flocke. For neglect whereof

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Read also Gods feareful wo against cruell & vnmerciful mē. Isai. 5. 8. 9. 10. Amos 6. 1. &c. & ch. 8. 4. &c. Micah. 2. 1. &c.

the punishment followeth: *Then shall they crie vnto the Lord* (to wit, in their miserie) *but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.* No maruell therefore, though the conscience of Iosephs brethren charged them so deepely, for exercising crueltie against their naturall brother; at such times as they thought themselues in great danger, when Ioseph their brother (not knowne of them) spake roughly to them in Egipt, charging them to be spies, &c. For in remembrance of that their crueltie, euen nowe manie yeares after it was committed, *They say one of them to another* (as we reade Gen. 42. 21.) *We haue verily sinned against our brother, in that we saw the anguish of his soule, when he besought vs and we would not heare him: therefore is this trouble come vpō vs.* And moreouer Ruben said, *Lo his bloud is now required.* And verily, it cannot be denied, but that it was Gods exceeding great mercie, that his heauy vengeance had not long before that, not only terrified them, but euen fallen vpon them and destroyed them, as it did the posteritie of Esau for the like sinne, as we reade in the Propheſie of Obadiah. But not onely doth the Lord punish crueltie, by the withdrawing of his assistance and mercie, but also the neglect of shewing mercie, and of staying the bloudy course of other mens crueltie, according to that good occasion and lawfull power, which God hath put into the hand of any of his seruants: according to that in 24. chap. of the Prouerbes, verses 10. 11. 12. *If thou be faint* (or deale remissely, saith the Lord by king Salomon) that is, if thou in helping and succouring others, dealest so, as if thou caredst not greatly whether the distressed should haue any helpe from thee, or no: *in the day of aduersity thy strength shall be small.* Whereupon in the next words the Spirit of God doth mightily stirre vp and exhort euerie one to a more serious indeuour, and that with a mind earnestly bent to succour indeed. *Deliuer them* (saith the Spirite of God) *that are drawne to death: and wilt thou not pre-*

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ſeruethem that are led to be ſlaine? hee meaneth ſuch as are oppreſſed with open violence and iniuſtice. *If thou ſay, behold we knew not of it,* and ſo go about to excuſe thy ſelfe: *he that pondereth the hearts* (ſaith the wiſe king) *doth not he vnderſtand it? and he that keepeth thy ſoule, doth not he know it? will not he alſo recompence euery man according to his workes, &c.* As though he ſhould ſay: Let no man deceiue himſelfe, this matter is ſo weightie, that if thou deale looſely for the oppreſſed, the Lord will deale earneſtly againſt thee, if thou letteſt him periſh when thou mighteſt haue preſerued him. In this reſpect therefore, are the people of Iſrael commended, as we read, 1. Sam. 14. 45. becauſe they reskued and deliuered Ionathan againſt the raſh oth and decree of Saule. *Shall Ionathan die* (ſay they) *who hath ſo mightily deliuered Iſrael? God forbid. As the Lord liueth, there ſhal not one hair of his head fal to the groũd, for he hath wrought with God. So the people deliuered Ionathan that he died not.*

Fourthly, the Lord doth not ſeldome ſhorten the dayes of couetous vnmercifull and cruell men; and ſo taketh thẽ from their riches, which they held, as it were, by vniuſt impriſonment, yea in cloſe priſon ſo long as they liued: or if they continue long in their abuſiue poſſeſſion of their wealth, it turneth to their greater puniſhment and plague in the end. But for the moſt part God ſhorteneth the dayes of thoſe, which make haſt, till they come to a certaine ripeneſſe of this ſinne: as Pſalm. 55. 23. *Bloudy and deceitfull men ſhall not liue half their dayes.* And Pſal. 140. 11. 12. *Backbiters ſhall not be eſtabliſhed vpon earth: euill ſhall hunt the cruell man to deſtruction. I know* (ſaith the holy Pſalmiſt) *that the Lord will auenge the afflicted, and iudge the poore.* Neither is the holy Prouerbe ſet downe in vaine, that the curſe of the people ſhall fall vpon him that withdraweth corne, ch. 11. 26. *He that hideth his eyes,* (to wit from the poore) *ſhall haue many curſes.* For God himſelfe ſaith, that he will take knowledge of thoſe curſes, which are thus violently extorted: and that he will puniſh thoſe, who giue the oc-

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casion of them: according to that which we read Exod. 22. verses 22. 23. 24. Ye shall not trouble any widdowe nor fatherlesse childe. If thou vexe or trouble such (saith the Lord) and so he call and crie vnto me, I will surely heare his crie. Then shall my wrath be kindled, and I wil kill you with the sword, and your wiues shall be widdowes, & your children fatherlesse.

And ô how heauie and fearefull an imprecation is that which the holy Ghost himselfe (though he be most gracious and mercifull) hath iustly indited against such, to declare most manifestly, that there is no mercie with God for them: yea, and that they make their posteritie also liable to the same curse, as we read, Psalme 109. 6. &c. where the holy Prophet, guided by the holy Ghost, prayeth against them in this maner: *Set thou the wicked ouer him, &c. Let his dayes be few, and let another take his charge. Let his children be fatherlesse, and his wife a widdowe. Let his children be vagabonds and beg, and let them seeke bread,* or their beggers allowance, *comming out of their places destroyed. Let the extortioner catch all that he hath, and let strangers spoyle his labour. Let there be none to extend mercy vnto him: neither let there be any to shew mercie on his fatherlesse children. Let his posterity be destroyed, and in the generation following let their name be put out, &c.* But why is all this? It followeth. *Because he remembred not to shew mercy, but persecuted the afflicted & poore man, and the sorrowfull hearted to slay him. And* because *he wished the curse to come vnto him:* that is, to the poore and afflicted, *&c. Let it* (therefore) *be vnto himselfe as a garment to clothe him, and for a girdle wherewith he shall alwayes girde himselfe. &c.* There is more in the Psalme tending this way: not of any bitter or vncharitable affection, but as a pure interpretation of the iustice of God against this sin. But vnderstand it only to be penned against such as are obstinately hardened and setled in it, as it were in the highest degree: they malicing the poore seruants of God, euen the rather because they are his seruants. But if any doe thinke

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thinke the imprecation ouer harsh, (which none can doe without greate sinne against God,) let such rather learne from the horrour of the curse, so to consider the haynousnesse of the sinne, that they may bee as carefull to auoyd it, both for their owne sake, and also for the sake of their posteritie, as they would be loth to sustaine the punishment.

The like imprecation to the former, doth Nehemiah, that good, mercifull, and bounteous noble man, guided by the same holy spirit of God, vse, in zeale against the like obstinacie of the same sinne of vnmercifulnesse: Nehe. 5. 13. where he thus speaketh: *I shooke my lap* (saith he) to wit, after that he had obteined of the richer sort, who had dealt cruellie before, that they promised thenceforth to deale mercifully toward their poore brethren: *and I said, So let God shake out euery man that will not performe this promise, from his house and from his labour:* that is, that being thrust out of house and home, he may also be vnprosperous in all his affaires: *euen thus* (saith Nehemiah) *let him be shaken out and emptied. And all the Congregation said Amen, and praised the Lord.* Yea, and the richer sort fearing the imprecation, which was thus denounced in the name of God, & consented vnto of all, they performe that which they had promised. A blessed and sweete fruite of a heauie and bitter curse, though vttered without all bitternesse in the most pure and temperate zeale of Gods holy Spirit, as was obserued before.

And now further, for our present purpose, to shew that the iudgement of God watcheth ouer vnmercifull men for euill and not for good; we haue ready at hand the example of Nabal that churle, whom God cut off, as an vnprofitble branch, shortly after he had dealt so like himselfe, that is, like a profane and sottish miser, against Dauid the good seruant of the Lord: in that he not onelie denied to send him anie reliefe, but also verie contemptuously reproched and reuiled him. For about tenne daies after he had dealt

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thus, the Lord smote Nabal that he dyed. 1. Sam. 25. 9. &c. 38. wherefore, when Dauid heard that Nabal was dead, he sayd, as one giuing glorie to God, in his righteous iudgment; Blessed be the Lord who hath iudged the cause of my rebuke, of the hand of Nabal, and hath kept his seruant from euil: for the Lord hath recompenced the wickednes of Nabal vpon his owne head.

And in like manner, Ier. 22. 13. &c. God doth by his Prophet threaten Shallum a wicked sonne of the good king Iosiah, altogether degenerating from his fathers example, and giuing himselfe to pleasure, without all regard of relieuing the oppressed: yea executing crueltie, after the manner of wicked men: *Wo* (saith the Lord) *to him that buildeth his house by vnrighteousnes, and his chambers without equitie: hee vseth his neighbour without wages, and giueth not him for his worke. Hee saith, I will build me a wide house with large chambers: so he will make himselfe large windowes, and sieling with Cedar, and paint them with vermelion. Shalt thou reigne,* (saith the Lord to Shallum) *because thou closest thy selfe in Cedar? &c.* No, but as it followeth: *Thine eyes are onelie for thy couetousnesse; and for to sheade innocent blond, and for oppression, and for destruction, euen to doo this. Therefore thus saith the Lord, against Iehoiakim the sonne of Iosiah king of Iudah* (who before was called by an other name, Shallum. *They shall not lament him, saying, Alas, my brother, or, Alas my sister: neither shall they mourne for him, saying, Alas Lord, or Alas for his glorie. He shall be buried as an Asse is buried, euen drawne and cast forth without the gates Ierusalem.* This iudgement fell vpon him in Babel.

The like dishonour euen for the like cause befell the King of Babel himselfe, namelie, Belshazzar, Dan. ch. 5. according to the propheſie of Isaiah, against that whole cruell and bloudie monarchie: ch. 14. verses 3. 4. 5. 6. *In that day* (saith the Prophete to the faithfull among the Iewes) *when the Lord shall giue thee rest from thy sorrowe, and from thy feare, and from the sore bondage wherein thou did-*

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diddest serue. Then shalt thou take vp this Prouerbe against the king of Babel, and say: How hath the oppressour ceased? and the gold-thirsty Babel rested? The Lord hath broken the rod of the wicked, &c. And then verse 18. &c. *All the kings of the nations, they all sleepe in glorie, euery one in his owne house: But thou art cast out of thy graue, like an abominable branch: like the rayment of those that are slaine and thrust through with a sword, which go downe to the stones of the pit, as a carkesse troden vnder feete. Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not be renowmed for euer. Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise nor possesse the land, nor fill the face of the world with enemies, &c.* And chap. 3 1. 1. *Wo to thee that spoyledst and wast not spoyled: and doest wickedly, but they did not wickedly against thee: When thou shalt cease to spoyle thou shalt be spoyled: when thou shalt make an end to do wickedly, they shall do wickedly against thee.* Whereunto also let vs ad propheſie of Habbakuk, for another witnesse to the same purpose: chap. 2. vers. 6. &c. *Shall not all these* (saith the holy Prophet) *take vp a parable against him, and a taunting prouerbe against him, and say, Ho, he that increaseth that which is not his, how long? and he that ladeth himselfe with thicke clay* (or dirt, for no better is ill gotten treasure then a troublesome burthen, or as a myrie poole to fasten and ouerwhelme the couetous therein) *Shall they not rise vp sodainly that shall bite thee, and awake that shall vexe thee: and thou shalt be their pray:* or trampled on by them continually, as it were clay in the streetes. *Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens bloud, and for the wrong done in the land, in the citie, and vnto all that dwell therein. Ho he that coueteth an euill couetousnesse to his house, that he may set his nest on high, to escape from the power of euill. Thou hast consulted shame to thine owne house by destroying many people, and thou hast sinned against thine own soule. For the stone shall cry out of the wall, and the beame* (or

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knurle of the timber) *shall answer it*, or giue witnesse to it. *Wo vnto him that buildeth a towne with bloud, and erecteth a citie by iniquitie. Behold, is it not of the Lord of Hostes that the people* (that, is such a wicked people) *shall labour for fire, and that the nations should wearie themselues for meere vanitie?*

Nowe, according to the threatening contained in these Prophesies, against the Kinges of Babel, and their Monarchie; the Lord hath made them that lifted themselues vp in the greatest height of pride and of couetous and mercilesse dealing, the most euident spectacles to all the world, of his glorious iudgement executed vpon them for the same. For all this was confirmed in that ouerthrowe which God gaue them once for euer by the Medes and Persians, whom hee raised vp and sent in battell against them. So then, let this kinde of mercilesse and cruell people be neuer so stronglie rooted, let them bee growne vp neuer so high, let them be maintained and vpheld neuer so stronglie, euen with the power of a mightie monarchie: yet shall neither they, nor their vpholders, be able to escape the punishing hand of God. Nay rather, it is manifest by these examples, that as the sinne is in higher degree, and the offenders more mightie, so the almightie God, who iudgeth without respect of persons, increaseth his wrath, and stretcheth out his hand more stronglie against them.

And here, I pray you, let vs not altogether forget (that among the other sinnes for the which Sodom & Gomorrha with some other cities about them, were destroyed frō heauen by fire) this was not the least, that there was among them no regard to strengthen the poore and needy, Ezek. 16. 49. And was not cruelty one speciall sin for the which the whole world was drowned. Gen. 6. 13. So that we may iustly say here, as the Prophet Dauid saith of proud & cruel persons, Psal. 73. 19. 20. *O how suddenly are they destroyed, perished and horrible consumed, As a dreame whē one awaketh!* wherefore from these examples let all, both high and lowe,

king-

kingdoms & cities, and al people, learne for euer so to feare before God, that we be not found lesse or more in these grieuous sins, lest we also taste of the cõmon euill, which K. Salomon noteth to be in the world, that *Riches be reserued to the owners thereof for their euill*: & that no doubt because they be not careful to vse them well. Eccle. 5. 12. And thus we see the fourth kind of punishment vpon illiberall & vnmerciful men, specially if they grow to any ripenesse in this sinne.

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Riches wel gotten & wel vsed, are as Manna from heauen: otherwise they are as the Quailes which God sent in his anger to destroy those that eat them. Calu. 2. Cor. 8. 15.

In the Church of God there is a fift punishmẽt which we may account the greatest here on earth, and the verie forerunner of that which is greatest of all in the world to come: namely, that the couetous and vnmercifull man, though it may be, he liueth vnder the profession of the true religion of God, among his people, yet in the estimatiõ of the Lord, who iudgeth righteous iudgement, he is no better then a rotten & dead branch, cut off & excommunicate from the holy communion of Christ and his Church. Neither doth the Lord like, that such as are faithfull Christians indeede, shuld haue any familiarity with such as withdraw thẽselues from holy contributions, & the liberall practise of mercy & goodnes, among the rest of the people of God. So saith the Apostle Paul. 1. Cor. 5. 11. *If any that is called a brother be a couetous person, &c. with such one eat not.* And. 1. Tim. 6. 5. *From such as thinke that gaine is godlinesse* (that is, from such as vnder posession of religion, do discouer themselues to be altogether worldly and couetously minded) *separate thy selfe.* Of these the Apostle greatly complaineth. Heb. 10. 25. and saith, that they withdraw themselues to perdition, vers. 39.

Here therefore, hauing rehearsed the manifold punishmentes belonging to profane, couetous and vnmercifull people, here in this world; and in the last place hauing found that it is the next way to euerlasting destruction: it is time, that we doo nowe consider of this which is the greatest punishement of all; and as was sayd, the sealing vp and fulnesse of all the rest, for euer and euer. For what are

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all the punishmentes of this life laid together, in comparison of that most wofull damnation and torment, which (this life once ended) shall for euer be cast vpon couetous & mercilesse men: where the gnawing worme of a guiltie and wounded conscience neuer dyeth, and where the most hote furnace of Gods wrath continually burneth vpon them. What is the want of all true comfort in the thinges of this life, which a couetous merciles man inioyeth here, to the fulnesse of all sorrowe and dolour there? What is the impouerishing of a couetous rich man, which (as hath beene shewed) is sometimes his lot and share here in this world? What is, this I say, to his most certaine and extreme desolation in the pit of Hell? What is the first death, the losse of this life, and shortening of the dayes thereof, in comparison of the losse of euerlasting life, and the glorious happinesse therof? Yea rather, in comparison of the more speedie and quicke passage to the second death, and the most miserable torment thereof. What is the temporarie separation from the societie of the faithfull here, to that separation which is *Maran-atha*, euen till the Lord shall come to giue the last sentence of damnation for euer and euer: which shall not onelie be, to the shutting of them out from all hope of communion with the Saints and holy Angels of God; but also to the throwing of them downe to the hiddeous and horrible fellowship of the diuell and all his cursed Angels, and to the wofull fellowship of all filthy idolaters, blasphemers, traitors, murtherers, adulterers, and all kind of wicked ones, in the most vncomfortable dungeon of vtter darkenesse. Finally, what were the winning and enioying of the riches of the whole world, accompanied with all the pleasures thereof, and that without any intermixed sorrowes, though it were for a thousand yeares long: what is this, or the best that may be imagined, to counteruaile the least part of that worst, which God hath prepared for this bad sort of men world without end?

Now

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Now, that the end of the profane couetous and vnmerciful man shall be such as hath bene described, it appeareth euidently by sundry expresse testimonies of the holy scriptures: as 1. Cor 6. 10. *No couetous man shall inherit the kingdome of God.* In the which place the couetous man is reckened among fornicators, idolaters, adulterers, wantons, buggerers, and such like abominable persons. And againe, Ephes. 5. 5. *This ye know* (saith the Apostle to the Christians of Ephesus) *that no whoremonger, neither vncleane person, nor couetous person, which is an idolater, hath any inheritance in the kingdome of Christ and of God.* And seeing they haue no inheritance there, what remaineth but that they must haue their portion in hell. For there are no other places for the soules of men after this life ended, neither shall be for their brdies and soules after the resurrection from the dead, but either heauen or hell. Wherefore euen in the next verse the same Apostle addeth this earnest admonition and godly caueat against all contrarie flattering of our selues, or vaine suggestion of others: *Let no man deceiue ye* (saith he) *with vaine words* (he calling such vaine wordes, whereby sinne and the extreme danger of it is in any part extenuated) *for* (as the Apostle assureth vs) *for such things cõmeth the wrath of God vpon the children of disobedience.* And 1. Tim. 6. 9. 10. *They that will be rich fall into tentation and snares, & into many foolish and noisome lusts, which drowne men in perdition and destruction. For the desire of money is the roote of all euill, which while some lusted after, they haue erred from the faith, and pierced themselues through with many sorrows.* Sorrowes, because he hath presently no more, as one wanting contentment; sorrowes, because his wealth increaseth no faster: sorrowes for losses, which are alwayes very tedious to the couetous: sorrowes in beholding other men to prosper better then himselfe: sorrowes euery way, because he hath no more ioy of that which he hath, then of that which hee hath not. But that which at this time is to our speciall purpose, is this which the Apostle affirmeth, that couetousnesse drowneth

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men in perdition and destruction. And as our Sauior Christ teacheth, The thorny cares of this world, and the deceitfulnesse of riches, and voluptuous liuing so choake the word, & make such kind of men vnfruitfull: that they can no more be saued, then they who are like the high way, where the good seed of the word can make no entrance. Matth. 13. 19. 20. Luke 8. vers. 12. 14. wherefore also chap. 6. 24. he denounceth the wo against vnmercifull rich men, as hauing their consolation here: according to that in the 17. Ps. verse 14. *They haue their portion in this life.* According also to the Parable of the vnmercifull and voluptuous rich man in the 16. chap. of the same Gospell by Saint Luke: where in the 25. verse our Sauiour Christ describeth Abraham thus speaking to the soule of the rich man being in hell-torments, and crauing onely some little mittigation thereof: *Sonne* (saith Abraham) *remember, thou in thy life time receiuedst thy pleasures, and Lazarus paines: now therefore, hee is comforted, and thou art tormented.* This is that which is said in the 69. Psalme, verse 22. concerning the wicked: that *Their table is a snare vnto them, and their prosperitie their ruine*, to wit, because of their abuse thereof. Worthily therfore doth the Prophet pray, that the righteous might rather smite him, then that he should feede of delicates with the wicked, Psalm. 141. And iustly may it admonish all, to hearken to the holy admonition of the 62. Psal. *Trust not in oppression, nor in robberie, be not vaine: If riches increase set not your heart thereon.* Yea, further, as Daniel counselleth Nebuchadnezzar, that euerie one do speedily break off his iniquitie by shewing mercie to the poore. Dan. 4. verse 24. For otherwise, as the Lord earnestly affirmeth. Ezek. chap. 18. verse 18. *He that hath not done good among his people, lo euen hee dieth* (that is, he shall be sure to die) *in his iniquitie.* As though the Lord should say, he may be as sure he shall die, as if he were dead alreadie. And the Apostle Iames, chap. 2. 13. *There shall be iudgement merciless to such as shew no mercy.*

But

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But among all places, testifying and confirming the euerlasting destruction of vnmercifull men, there is none more piercing and mightie to waken the soule of the most hard hearted man (if any admonition or rousing will waken him) then that which is set downe by the Euangelist Matthew, chap. 25. verses 41, 42, 43, &c. where he recordeth how our Sauiour Christ described his last iudgement, and the manner of his proceeding in the same, and namely against vnmercifull men, which is the common sin of all wicked men. *Depart from me* (saith he) *ye cursed into euerlasting fire, which is prepared for the diuell and his Angels. For I was hungry, and ye gaue me no meat: I thirsted, but ye gaue me no drinke: I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke and in prison, and ye visited me not.* And whereas vnmercifull men thinke that they haue a sufficient excuse, because that they neuer sawe Christ himselfe hungrie, or thirstie, or a stranger, or naked, or sicke, or in prison; as though if they had so done, they would haue ministred vnto him: he professeth before hand, that he will answere them and say, *Verily in so much as ye did it not to the least of these,* (that is to say, of poore distressed Christians, whom before Christ called his brethren,) *ye did it not to me.* And therefore hee concludeth against all that neglect to shew mercie, whatsoeuer they can alleage for themselues: that they shall go into euerlasting paine.

Now if any would know, why our Sauiour Christ chuseth to make mention only of this sinne of vnmercifulnes, seeing hee shall come in iudgement to giue sentence against all sinne and all sinners: beside that which was euen now mentioned, that this sinne is vsually one in euery wicked man: the reason may furthermore be this; euen because this sinne is a most manifest conuiction that such as lye in it, are not of God, but of their father the diuell: and therefore that they belong to him wholly, and haue no part or portion in the Lord. For in like manner, as anie are

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more mercifull then other, so do they thereby more clearly shew themselues to be the true children of their heauenlie father: euen so on the contrarie, as anie are more cruell or mercilesse, they more apparantly declare themselues to be the very children of the diuel: who, as our Sauior Christ saith in the 8. chap. of Iohn, was a murtherer, and the father thereof, from the beginning of the world. And howe vnworthy and vnbeseeming a thing, I pray you, is this, that any of the kindly children of God, and liuely members of the mysticall body of Iesus Christ, should preferre his siluer or his gold, his house or his land, before his Christian brother or sister, bought with the most precious bloud of Christ, in comparison whereof all siluer and gold is but refuse, yea most vile drosse? A righteous man (as it is in the holy Prouerbe) regardeth the life of his beast, chap. 12. 10. and therefore verie brutish are they, who pity not the liues of those that be heires of heauenly grace, and the elect sons and daughters of the most high God, creator and gouernour of heauen and earth.

And thus we see, how euery way in this life, and for euer in the world to come, the punishment of profane, illiberall, couetous and vnmercifull men is manifold and grieuous.

O therfore, that all would lay the consideration of these things diligently to heart, the vnmercifull & illiberal man, that he might come to the conscience and remorse of his sinne, and take warning to learne to do well. O that Christian Princes, who haue chiefe power on earth to aduance the publike worship of God, and all such as haue the disposing of the liuings and maintenance of the ministers of the Gospel, wold duly cõsider of thẽ; that they might prouoke themselues to be more and more carefull in the best maner and course of bestowing of them. O that christian congregations would earnestlie weigh them, that they might learne to put away all grudging, and niggardlie dealing, with their faithfull and painefull Preachers of the Gospell, whether in paying of tithes by ciuill autoritie established

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The vse of the former threats and punishments.

and cómanded, or in performing other their more free gratuities, and promised allowance, where the publike magistrate hath not sufficiently prouided. O that euery Christian would well ponder the same things, that their hearts might be inlarged to a more liberall contribution, for the relieſe of the poore in all collections made to that purpoſe. O that Landlords would well thinke of them, that they might be moued to deale fauourably with their poore tenants, and to abstaine from all hard racking and inproning of rents, taking away of their commons, or frustrating of their good leases by captious aduantages, &c. O that Officers and Gouernours in corporations, and other townes, where money or landes haue bene giuen for the relieſe of the poore, would so mind these fearefull punishments against vnmercifull men, that they may in no wise diuert the merciful gift of others, from that good vse & end wherfore they haue giuen it. O that euerie one to whom at any time, the holy legacies of the last will and testament of any beneficiall Christians deceased, would so looke vpon the iudgements of God, that they might therby be seriously admonished to deale well and faithfully, according to that trust which is committed vnto them, because otherwise their sinne must needes be double, if they shall be couetous and vnmercifull in withholding another mans liberalitie, beside their owne: yea and beeause they do herein sacrilegiously conceale and frustrate the glorious worke of the holy Spirit of God, which he had wrought as his last worke here in this life, in the hearts and spirits of his good and faithfull children. Finally, would to God that all whosoeuer are, by any kind of vnmercifulneſſe, in danger of Gods heauy plagues, might by the premeditation thereof, come to repentance, in sure trust of his mercie, and so happily preuent them: yea, that entering into the way and practise of mercie, they may proceed and go forward therein, till they may be blessed partakers of Gods euerlasting mercy. Amen.

The vse of the former threats and punishments.

Who, I beseech you, would not thinke, that it had bene happie for such rich men as our Sauiour Christ speaketh of in the Gospel, Luke 12, 16, &c. and againe, chap. 16. verse 19. &c. if the one in steede of pulling downe his barnes to make them bigger, and both of them in steed of delicious pampering of their bellies, had made the bellies of poore Christians, the bare & emptie houses of widowes & fatherlesse children to be the barnes and bellies of their ouerplus and superfluitie? Had it not, I pray you, euen in euery reasonable mans iudgement, bene far better for them to haue learned from the fruitfulnesse of their fieldes, and all the bountifull prouision of God, both for their backes and for their bellies, to yeeld their owne bounden fruits of thankfulnesse to God, & for his sake the fruits of loue to his poore children: then that they should be like barren ground, to yeeld no good fruite, and so to make themselues neare to cursing, as the Apostle speaketh, Heb. 6. 8. yea euen to pull downe sodaine destruction and the fire of Gods euerlasting wrath vpon them? I will pull downe my barnes, saith one, I will poure into my belly, saith another. But in the meane while, they altogether neglect the right way of building their head-houses; neither once consider they, that the vse of aboundance consisteth rather in pouring out to the hungrie, then in pouring into the full belly; in relieuing and supplying the necessities of the Saints, then in following a voluptuous course of life, as hath bene alreadie declared.

That course therefore, which euery man iudgeth, would haue proued happinesse to them, if they had in due time sought after it, before extreme and endlesse miserie fell vpon them: let vs, while we haue time, being thus forewarned by their lamentable example, labour for grace, that we may lay hold of it, and so through the endlesse mercie of God be for euer happy and blessed men. To the which end, euē with full purpose of our harts, let vs in the feare of God, & in trust of his grace harten & harnesse our selues against

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all the lettes and hinderances, which either our owne corrupt hearts, or the ſuggeſtions of the diuell, or any of his inſtruments ſhall caſt in our way.

What the vices naturally ſetled in vs be, the which we muſt auoyd, we haue ſeene in the ſecond chapter of this Treatiſe: and they are briefly gathered together in the end of the chapter. We are now to anſwer the obiections and pretended reaſons, which, from the ſame euill diſpoſition of our nature, fleſh and bloud vſeth thereby to diſſwade the liberall practiſe of Chriſtian beneficence. Whereunto is appointed the next Chap. which is the laſt of the former part of this our treatiſe.

CHAP. V.

Containing anſwers to ſuch obiections as fleſh and bloud maketh, and *the diuell ſuggeſteth to the hindering* of Chriſtian beneficence.

THe obiections, or pretended reaſons, whereby many would gladly excuſe & reſpite themſelues from the practiſe of Chriſtian beneficence: they are either taken from themſelues and their owne eſtate, or from the care they haue of their children and poſterity, or from the vnworthineſſe of thoſe, to whom they ſhould be beneficiall: or elſe they would excuſe one charge by another, that is, contribution to the poore by the

Obiections answered.

greatneſſe of other charges to God and the Prince; and charges towards the Church and Miniſters of Gods word, by the burthen of the poore. But whatſoeuer reaſons they pretend, they ſhew in the end, that it is nothing but an vnmercifull and wilfull hard heart which beareth all the ſway in them, as will partly appeare by the obiections and anſweres following.

Obiection. 1. concerning men their owne ſtate.

Are not the goods which I haue mine owne, ſaith the couetous and vnmercifull man? Why then may I not keepe and diſpoſe them to mine owne liking, and for mine owne entire and only profite and pleaſure?

Answer.

Be it that they are thine owne, in as lawfull and iuſtifiable a title as may be, yet thou muſt remember from whoſe diuine prouidence and diſpenſation thou haſt receiued them, and on what condition, and to what end & purpoſe. For God who hath giuen them to thee indeede for thine owne proper vſe and comfort, he hath made thee alſo his ſteward, to beſtowe a meet and conuenient portion, more or leſſe, according to thy abilitie, for the relief & benefit of ſuch as ſtand in need. Whereof thou muſt one day giue a faithfull reckening and account vnto him. Moreouer, ſeeing they are thy goods, as thou ſayeſt, and they be indeed the good gifts and bleſſings of God, thou muſt haue great care, that good things be vſed well, yea euen to the beſt endes that poſſibly may be. If thou doeſt otherwiſe apply them, thou mayſt be ſure that the worſt will be thine owne in the end. Thy goods will change their good nature like ſower wine, and proue as thornes in thy ſides, and ſnares to intangle thy ſoule to moſt bitter deſtruction.

Ob-

OBIECTION. 2.

Though I must needes confesse that I haue those helpes to vphold my estate which many thousands do want: yet, I cannot tell howe, all is little enough to maintaine my selfe and mine owne charge, these late yeares haue bene so chargeable, &c.

ANSWER.

Alas (Christian brother) if there be any bowels of compassion in thee, consider with thy self, that if it go more hard with thee, then it was wont in more cheape and plentifull times; albeit thou hast, as thou canst not but acknowledge, many helpes which many thousands do want: how much more hardly must it not of greater necessity, go with those, which haue no helpe at all but the labour of their hands, if the mercifull reliefe of such as thy selfe art, should at any time fayle them? And againe, if thou makest thy mone, as one desirous to be pitied of God; learne from thy selfe how thou oughtest, on Gods behalfe, to pitie others that stand in greater neede: remembring alwayes, that the promise of mercie is made onely to the mercifull. And if thou be vnfainedly willing, vpon condition that thou wert better able, to deale more liberally then nowe thou canst; then let my counsell, in the feare of God be acceptable to thee: abate something of the excessiue and superfluous charge of thine owne apparel, and of thy wifes, and of thy childrens, and likewise moderate all other waste expences, which in these dayes doe vsually passe measure: & thou shalt, through the blessing of God, be in short time much better able then presently thou art, both to furnish thy selfe with all meete and necessary comfortes, and also comfortably to relieue many others besides.

OBIECTION. 3.

If I should giue to euerie one that standeth in neede, I might soone giue away all that I haue, and make my selfe a begger.

ANSWER.

Thou frayest thy selfe with thine owne shadow, forging an absurditie without cause. God doth not require of anie one, that he should giue to all, no more then that all should giue to any one. But euerie one is to giue to such only, concerning whom God himselfe offereth the iust occasion, in discouering the present necessitie: and so much only, as in good discretion is meete to be giuen vpon such special occasion. And otherwise, it sufficeth in ordinarie course to giue that contribution which the order of the Church doth require and allowe of. That the practise of beneficence and liberalitie is not confused, and without good order and discreet caution, the wise among the heathen espied: whose sayings in this place it grieueth me not to set down, to stop the mouthes of loose and inconsiderate men: *Thy houshold prouision, or, thy proper and peculiar goods and wealth,* saith one, *is not so to be locked vp, that* (the keyes as it were of) *liberalitie should not be able to open it: neither yet is it so to bee vnlocked, that it should lie open to all without exception: keepe a meane according to thy ability.* And another. *Vnto benefites which are the speciall bond* (as it were euen the swadling band and nurcerie) *of humane societie, it is meete that a law be set, lest that vnder the collour of beneficiall dealing, we please our owne humour in an vnaduised and lauish lightnesse.* And againe, lest this caution should altogether quench liberality, in steed of moderating of it. Finally, as the same Author saith, *Among many and sundry errors of those that liue at aduenture and vnaduisedly, there is none almost more hurtfull, then that we neither know how to giue, or how to receiue benefites as we ought to do.* These and such like are the obiections of illiberall minded men in regard of their owne priuate and particular estate. Other followe concerning their care which they haue of their children and posteritie.

Obiection 1. concerning care for children.

I must prouide and lay vp for mine owne children, or else I should be worse then an Infidell and heathen man. Doth not Saint Paule say so? And is it not good reason that I should haue care to leaue my children some good portions, specially my eldest sonne, something better then my father left me? And the rather, that he may vphold the credit of the name, and be a countenance and stay for all the rest of his brethren.

Answer.

It is the very law of nature indeed, that Parents should prouide for their children; and therefore they that do not so, are in this point worse then heathen men, as the holy Apostle affirmeth, 1. Tim. 5.8. And againe, 2. Cor. 12.14. *Fathers ought to lay vp for their children.* Neuertheleſſe there is no queſtion but Chriſtian parentes muſt take a better courſe, then the beſt among heathen men or infidels doe, in prouiding, both for themſelues, and alſo for their children, as our Sauiour Chriſt (by whoſe Spirit the Apoſtle Paule ſpake) plainely teacheth, Matth. 6. 31. 32. Where, after he hath vſed many holy and heauenly reaſons to diſſwade diſtruſt in Gods fatherly prouidence, he concludeth thus: *Therefore take no thought (ſaying) what ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be clothed? (For after all theſe thinges* (ſaith our Sauiour Chriſt) *ſeeke the Gentiles) For your heauenly father knoweth ye haue neede of all theſe things. But ſeeke ye firſt the kingdome of God and his righteouſnes, & all theſe things ſhall be caſt vnto you.* Neither doth anie Scripture giue to vnderſtand, that we do not the part of Chriſtians, vnleſſe we labour to increaſe and bring our wealth and eſtate to this or that pitch: or to leaue euerie one of our children ſuch and ſuch a portion, as we preſume to aſſigne and appoint vnto them. It is farre from the mea-

Obiections answered.

ning of Saint Paul, that anie one comandement of God should be broken and troden vnder foote for another. Though Christians stand bound by the lawe of God, to haue a godly care for the good and comfortable education of their children: yet haue they no warrant, for that cause, to neglect to exercise beneficence, and to shewe forth the fruites of common compassion and mercie. For this were the readie high-waie, for Parentes to spoile and vndoo both them selues, and their children for euer; rather then to better their estate here in this transitorie world. The best and onelie sure prouision, which Parentes can make for their children, is to leaue vnto them, as it were a rich patrimonie, of true godlines. *The righteous man* (as saith the holie Prophet) *is mercifull and lendeth, and his seede enioyeth the blessing Ps.* 37.26. And Ps. 112.2. *His seed shall be mightie vpon earth, the generation of the righteous shall be blessed.* It is the faithfull parents godlinesse therefore, and not his couetous aspiring mind, gasping and breathing after hundreths and thousands, nor any laborious or cunning and craftie endeuour, the which maketh the best and safest prouision for the welfare of children, and childrens children. For as touching the wicked, the contrarie curse of God, is auouched, to be vpon their house and posteritie, euen to roote it vp and to destroie it: Prou: 3.33. and ch. 14.11. He therefore (as one well writeth) rather vndermineth and betraieth his children, then faithfully prouideth for them, whosoeuer is more carefull to leaue them an earthly then an heauenly patrimony: and to inrich them with worldly wealth, by filling their purses, rather then with spirituall grace and vertue, by furnishing of their souls by holy instructions, by faithfull prayers to God, and by Godly example of life. Yea, herein he committeth a double sin; as well in that he taketh not the right course, to leaue his children to the protection of God; as in that by his practise and example he teacheth them, to make more reckening of their earthly patrimony, then of Christ himselfe,

ſelfe, and of his heauenly kingdome. And further, it is by many degrees better to be a father to manie Orphanes or fatherleſſe children, in feeding and cheriſhing them, of Chriſtian loue and pitie for the Lords cauſe, who profeſſeth himſelf to be a father vnto him, then to leaue the greateſt aboundance that may be to ſuch children of a mans owne, as for want of grace, ſhewe themſelues ſo leudly minded, that they will wantonly and vnthriftily miſpend all that ſhall be left them, as experience doth not ſeldome ſhew it to fall out ſo. Finally, many, though they be not Gentlemen themſelues, yet do they put forth ſo farre, to make their children, or at the leaſt their eldeſt ſonne a Gentleman; that they make themſelues beggers before they die, and make their eldeſt ſo mightie aboue the reſt, that he ſpoileth and impoueriſheth all his brethren.

Obiection 2. concerning care for children.

Among my children, God hath giuen me ſome daughters beſide my ſonnes, whom I can by no meanes preferre in mariage to any of good degree and countenance in the place where I dwell, vnleſſe I prouide for them ſome round portions. And I muſt alſo bring them vp ſo, as they muſt haue ſome Gentlewomanly qualities, and they muſt ſutably be ſet out in apparell, ſomething according to the faſhion, which, as theſe dayes go, is very chargeable: all the world is giuen to ſo great brauery.

Answer.

O blind doting and aſpiring folly! Doeſt thou ſeeke to marrie thy daughters thus? Doſt thou not ſee, that this is the way to procure husbands to thy daughters portions, rather then to themſelues? and to wed all thy daughters to vanity, before thou findeſt out one good & meet husband for anie of them. O how much better were it for Chriſtian

parents to nurture & bring vp their daughters in the feare of God, and true Christian modestie in holy shamefastnesse and sobrietie, and in good huswiferie, that they being first of all espoused to Iesus Christ, their heauenly and spirituall bridegrome, and so made fit for mariage, might haue in his due time husbands of his most wise choise and appointment, with whom they might leade, not a wanton and idle, but a right christian, godly and comfortable life! Marry thy daughter (saith a wise man) and so shalt thou performe a weightie matter: but giue thou her to a man of vnderstanding. Ecclesiasticus. 7. 25. Thus much for answere concerning inordinate care for children. Obiections in regard of the pretended vnworthinesse of those that stand in neede to be relieued, doe nowe followe.

Obiection. 1. in regard of pretended vnworthinesse of those which stand in neede to be relieued.

I thinke in my conscience (saith the couetous and vnmercifull man) that I should doe verie ill, to giue to so many, as are readie to aske of me: for I should maintaine manie poore folke in their idlenesse, and to bring vp their children also idlelie. &c. Which should be hurtefull to the Common-wealth.

Answer.

For the poore to liue idlelie, in a christian common-wealth, and likewise, for them to bring vp their children in idlenes, it is verily a great, yea a double sinne: and ought of conscience, to be misliked and condemned of all, seeing it is condemned of God himselfe. He that will not worke should not eate, as the Lord by his holy Apostle saith. 2. Thes. 3. 10. And the ciuill magistrate should faile greatlie in his dutie, and so sinne against God, if he should not by his authoritie prouide against it. Neuertheless it is no

sinne

ſinne for a mercifull man, to relieue anie, that be preſentlie in vrgent neceſſitie, be they idle or be they worſe; prouided notwithſtanding, that with the outwarde reliefe, admonition be giuen, with earneſt perſwaſion, that they will leaue their idleneſſe and wickedneſſe, and followe an orderlie and godly courſe of life. Nay, this is ſo farre off from the nature of ſinne, that he who doth ſo, maketh practiſe of a double vertue and grace; inſomuch as at one inſtant, as it were, he giueth a double almes: the one, to the comfort of the hungrie bodie; the other, for the health of the ſurfetted ſoule. The more full anſwere to this obiection, may be giuen from the late excellent Statute made for the ſuppreſſing of idlenes, and for order to be taken as well to ſet the poore to worke, as to contribute to their reliefe, ſo farre as they ſhall furthermore be found to ſtand in neede.

Obiection. 2.

Let a man giue them neuer ſo much, they will be neuer the better for it: all ſhall go through their throate. &c.

Answer.

Such as be well and thriftilie minded will be the better. As for the reſt, if they will be nothing the better; yea, though they ſhould be the worſe, it may ſuffice thee, vntill thou doeſt perceiue it to be ſo in deede, that thou giueſt with a mind to doe them as much good as thou mighteſt. Their euill can no whit deminiſh thy goodneſſe. But if thou vpon experience perceiueſt anie to be the worſe, as not knowing how to take the right benefite of reliefe, thou maieſt well make a better choiſe, and ſo caſt the ſeed, as it were, into a better ſoile.

Obiection 3.

They are verie vnthankefull, they will not giue a man a good word for all that is done for them.

ANSWER.

All be not so. And though some be vnthankful, yet God will be neuertheleſſe gratious & mercifull to thee. Againe, if thou ſhouldeſt ſeeke after the thanks and praiſe of men, what a vaine thing were this? For ſo ſhouldeſt thou looſe all praiſe and reward with God. Furthermore, let it be obſerued, that thoſe men, which are thus moſt ready to accuſe the poore of vnthankfulneſſe, and to be the more idle becauſe of relicfe, &c. they are ſuch as can ſpeake leaſt of all other vpon their owne experience. Wherefore well may ſuch Chriſtians be rebuked, and ſhamed by the ſayings of the heathen: who ſay, *Recompence followeth after him that looketh not for it.* Againe, *It is the determination of him that is an excellent good man indeed, and hath his minde inlarged that way, ſo long to beare with the vnthankefull man, vntill thou haſt wonne him to be thankefull.* But let vs proceed.

OBIECTION 4.

There want not examples of ſome, who make ſo great a ſhewe of godlineſſe, as one would thinke that he ſhould do God good ſeruice in relieuing of them: and yet afterward, they are found to be nothing the men they ſeemed to be. So that a man knoweth not to whom he ſhould giue. And were it not better to keepe a mans money in his purſe, then to caſt it away he cannot tell how?

ANSWER.

What though ſome do counterfeit religion, and play the hypocrites: ſhall we neglect good dutie, becauſe, it may be, there is ſuch or ſuch a foule ſinne in this or that man, which we know not of? And as touching hypocriſie, which is one of the moſt ſecret and hidden ſinnes among the reſt, it belongeth vnto God, who alone knoweth the heart, in his due time to diſcouer it. But as for our ſelues, none of vs muſt preſume to iudge any before the time. So long

as as any behaue thẽselues outwardly as beſeemeth Chriſtians, it well beſeemeth vs alſo to hope the beſt of them. and therefore alſo whatſoeuer we do for ſuch, in the name of faithfull and true Chriſtians, hoping that they are ſuch, whether they be miniſters of the word & doctrine of God, or diſciples and ſchollers in the ſchoole of Chriſt, God wil accept of it, according to our good & charitable meaning therin, if our owne hearts be vpright, and not according to their diſſimulation. And furthermore, our Sauiour Chriſt, to helpe vs againſt this & all other offences and ſtumbling blockes, ſaith in the Goſpell, *Bleſſed is he that is not offended in me*: that is to ſay, he that will not fall away from Chriſt, nor from any good dutie of Chriſtianitie, by any diſcouragement whatſoeuer Sathan ſhall throw in his way. Thus farre for anſwer to the obiections, concerning the pretended vnworthineſſe of thoſe which ſtand in need to be relieued. The obiections whereby couetous men would excuſe one charge by another, are next.

Obiection 1. whereby couetous men would excuſe one charge by another.

I find by the count-booke of my expences, that a great part of my liuing goeth out to thoſe ordinarie ciuill charges, which I ſtand bound vnto by the law of the Prince: and in troubleſome times (ſuch as theſe are) we are at many extraordinary expences. May not theſe be reckened for my almes? or at the leaſt may I not in theſe reſpects eaſe my ſelfe by being ſomething more ſparing that other way?

Answer.

Shall the ſame euill of ſinne, which hath had a ſtrong hand to pull vpon vs all the euils of puniſhment which we haue bene preſſed withall, be any fit way or meanes to remoue them away from vs, thinke we? If the beginning of

Obiections answered.

vnmercifulneſſe, haue in a great parte, brought in the charges of warres, and the ſharpneſſe of dearth and ſcarcitie among vs: ſhall the continuance and hardening of our harts therin, againſt the corrections of God, remoue them awaie. It can not be. And as touching ordinarie charges, impoſed by courſe of lawe in ciuill reſpects, they are plentifullie recompenced by the benefit of lawe, and by the gratious protection of the Prince, whoſe lawe it is. Nowe, ſeeing theſe charges (as is ſaid) are ſo impoſed by ciuill authoritie, that they cannot be auoided, no not of him that is vnwilling to yeeld them; there is herein no praiſe or practiſe of beneficence at all. Onelie willing freehearted and mercifull dealing, whether by or without preſcript of humane lawe, ſuch as is yeelded for the Lordes cauſe, hath praiſe in the church, and is trulie commendable in the ſight of God.

OBIECTION. 2.

Neither can I here forget, that there is euer and anone much to doo about contributions toward the Church, for the maintenance of the miniſtery, for bread and wine for the Communion, for reparations of the building, and of the glaſſe windowes, and that all things may be made decent and ſeemelie. God is a Spirit, and he will be worſhipped in Spirit. What needeth ſo much to doo about outward comelineſſe and decencie. And if I might ſpeake what I thinke (ſaith the profane couetous man) why ſhould Miniſters take tithes in theſe daies, which, they ſay, are the daies of the Goſpel, ſeeing the Leuiticall Prieſthood, and the ceremonies thereof, haue bene aboliſhed euer ſince the death and paſſion of Chriſt, as they themſelues affirme? Did not the Apoſtle Paul alſo worke with his handes to get his owne liuing? Why then ſhould not our Miniſters doo ſo, to eaſe the charges of the people. For my owne parte alſo, I can take as much edifiing by a reading Miniſter, who will be content to compound for a ſmall ſtipend, as I can by him that preacheth euerie Sabbath day. And therfore I thinke the greater charges of mainteining a Preacher, may well enough be ſpared.

AN-

ANSWER.

It cannot be, doubtleſſe, that theſe things ſhould be forgotten of thoſe, that haue no care to ſtore their memorie with good and wholſome inſtructions. For want whereof, wicked and vngodly thoughts and deuiſes are very rife in the minds of couetous and profane men, howſouer ſhame ſtoppeth their mouthes, that they do not at all times vtter & vent them. But that we may vouchſafe thē an anſwer. What though God be a Spirit, and requireth no curious nor ouer chargeable outward pompe, or ſuperſtitious decking to his ſpirituall ſeruice and worſhip? Is this any good reaſon, why all things ſhould not be decently ordered and diſpoſed? Or rather, is it not in all equitie, ſo much the greater reaſon, that all things ought to be diſpoſed in ſo much the more comely & reuerend maner, becauſe the Lord requireth no exceſſiue coſt to be beſtowed this way? It can by no colour of reaſon be denied. This therefore is a very vnreaſonable and malignāt obiection. And for the ſame cauſe alſo it is the leſſe to be maruelled at, though this kind of mē grudge at the Miniſter of the Goſpell his allowance and maintenance, when they cannot willingly afford God him ſelfe a comely place for the exerciſe of his diuine worſhip; nor themſelues a ſmall quantitie of bread and wine, a fewe times in the yeare, for their ſpeciall comfort and ſpirituall nouriſhment of their ſoules.

As touching tithes by ciuill authoritie alloted for the maintenance of the Miniſters of the Goſpel, it is a mere cauil to preiudice them vnder the name of Leuitical ceremonies. For there was tithing before there was any tribe of Leui, yea before Leui the father of the Leuits was borne; & therfore alſo is it writtē of Leui, Heb. 7. 9. 10. that while he was yet in the loines of his father Abrahā, he paid tithes in Abrahā whē Melchi-ſedec met him. This was before the inſtitutiō of the prieſthood of the law. But much rather may

iniquitie of this cauill appeare, in so much as tithes are not not now either required or paid of any of sound iudgment, in any ceremonious or figuratiue respect, but as a moral dutie to the maintenance and vpholding of Gods diuine worship, according to the affirmatiue part of the second commandement of the first Table: and as a dutie of ciuill honour and iustice, according to the fift and eight commandement, of the second table of the Law. So that (to speake in some measure of proportion) as (touching the Lords Sabbath) the ceremonie ceasing (whatsoeuer might be so accounted in the Iewish obseruation of it) and therefore also the day being changed, as it may partly be thought: yet the morall sanctification of the Lords day, comming in place therof, doth neuertheles remaine to all Christians from the authoritie of the fourth commandement: so in like manner, albeit all ceremonie in tithes and tithing is long since ceased, yet in regard of the morall vse of them, they may and ought without all scruple or preiudice to the Gospell, be retained still as necessarie to the vpholding of the publike practise of Gods diuine worship, and for the maintenance of the publike Ministers thereof from the ground & warrant of the same moral Law of the most high and soueraigne Lord our God. At the least vntill the souereigne Prince, to whom, next vnder God, the care of maintaining and furthering the diuine worship of God, doth by Gods owne ordinance chiefly belong, shall determine as generall and commodious, as equall and bounteous a course, to the same most holy vse some other way. The which, as it is not lightly supposed of many wise men would hardly be so happily found out, and so generallie agreed vpon.

And nowe further also, howe vnreasonable a thing is it I pray ye, for anie to vrge the Apostle Paules example, in that he wrought with his hands for his liuing, (as though that should be a lawe for all Ministers of the word so to do) seeing the other Apostles did not so: neither doth Paul himselfe presse any after his example, vnles vpon verie speciall

ciall and extraordinarie occaſion, like to thoſe he met withall, ſpecially at Corinthus: 2. Cor. 11. 7. 8. 9. 10. 11. 12. &c. Naie rather, he reſpecting an ordinarie courſe, according to the ordinance and will of God, doth in verie Chriſtian and prudent circumſpection, preuent and meete with the ſame vnkind obiection of this kind of people, as we ſee plainely, 1. Cor. chap. 9, and. 1. Tim. 5. 17. 18. as hath bene rehearſed in the 2. Chap. of this our Treatiſe.

It is nothing materiall therefore, what profane and corrupt minded men thinke or ſpeake; ſeeing they knowe not, neither greatly regard, what they either deny or affirme, but onely as may ſerue their owne vngodly turne. Bleſſed be our God, that ſuch priuate worldly and wicked ſpeaches, be rebuked and repreſſed by good, holy, and publike lawes, both of God and of our Chriſtian Princeſſe.

Neither is it finally to be wondered at, though this ſort of profane and couetous minded men, doe thinke themſelues as much edified with reading as with preaching of the word of God: ſeeing they haue no true taſt or iudgement, what ſounde edification in the knowlege and faith of the Goſpell doth meane, neither are at all edified by eyther of them both. Let them therefore, ignorantly both thinke and ſpeake according to the erronious and deceiueable opinion of their owne mind: *Wiſedome* (as our Sauior Chriſt afirmeth) *ſhall be iuſtified of all her children.*

The laſt obiection, which endeth in wilfulnes & obſtinacy, which is a meet concluſion for ſo euill premiſes.

To conclude (ſaith the couetous and vnmercifull man) if all that I haue ſaid, & muchmore which I could alledg (though I will not trouble my ſelfe to vtter it now) will not ſerue for excuſe; but I muſt ſtill be called vpon on euery ſide, to paie to paie, to giue and to giue, and neuer to be at an end; I will ſurely fauour my ſelfe: for I will breake vp houſe, and go ſoiourne ſome where, to auoide theſe vnceſſant charges, and to liue more at heartes eaſe, that I may eate and drinke and be merrie with my friendes.

ANSWER.

O vaine self-loue, ô wicked conclusion (I speak of those, who with such a minde as hath bene nowe expressed, and not vpon anie other more iust & reasonable ocasions then these be, do breake vp house) what shalt thou gaine of all this thy sauing in the end? Thou maiest peraduenture saue earthly expences, but thou takest the most prodigall course that may be to loose thy soule. God will iudge thee from thine owne mouth. Is thy neede so vrgent manie waies, and wilt thou faile both God, & his Church, and the poore of his flocke all at once, and that in time of speciall neede. Nay rather, if thou be not too much in decay, but art in anie measure able to keepe open thy doores, thou art so much the more bound to keepe house: vnles happilie thou seest thou maiest be more beneficiall otherwise. If thou doest not thus, by how much thou increasest in vnmercifulnesse by so much shalt thou finde thy iudgement to be more merelesse, whensoeuer God shal call thee to giue account of thy Stewardship. Thou professest to seeke thy ease, and to eate and drinke, and to bee merrie, as thy couetous and vnmercifull brother did in the parable of the Gospell, who suddenlie was taken away from all his riches and pleasure. Luke ch. 12. Wherfore maiest thou not iustly feare to haue the like portion with him? As also with thy other voluptuous brother, Luke ch. 16. whose soule forthwith after his death was throwne downe into the endlesse, easelesse, and remedilesse torment of Hel?

Thus much, for answer to these profane, worldlie, and malignant obiections against Christian liberalitie and mercifull beneficence. For I will not loose time, in standing anie longer about anie thing which might be further alleaged to so euill and vngodlie a purpose. By that which hath beene answered, it may sufficientlie be discerned, how vaine and friuolous all other excuses or defences are.

Onely

Obiections answered.

Onelie this will I say, that by howe much flesh and blood is more inuentiue to finde out pretensed excuses, and the Deuill also more readie to prompt and helpe forward the same: by so much we may vpon good ground more boldlie affirme and determine, that Christian and mercifull beneficence is a speciall dutie of godlines, which the Lord our God taketh singular delight in; & which he wil vndoubtedlie blesse, to the incomparable aduantage of all that will settle their heartes to continue in the wise, discreete, and dutifull practise thereof.

Hetherto therefore, of the first part of our Treatise, concerning Christian Giuing: the second part followeth, which is of the christian receiuing of that which is so Christianlie giuen.

THE SECOND PART of the Treatiſe.

CHAP. I.

What Receiuing is.

IN ſo much as it the cõmandement of God, that ſuch whom hee hath made better able thẽ others, ſhuld giue vnto thoſe, which ſtand in need: and to the ſame purpoſe hath incouraged them by many gratious and bountifull promiſes ſo to doe: it followeth that it is likewiſe the good will and pleaſure of God, that ſuch as ſtand in need, ſhould neither refuſe to bewray & acknowledge their want, nor make any niceneſſe, ſcruple or doubt to receiue the liberalitie of the good and beneficial ſeruants of the Lord.

Onely it is required, that as the giuing muſt be in ſuch Chriſtian maner as God preſcribeth in his holy word, as hath already bene layd forth, ſo the Receiuing muſt likewiſe be ſuch a kind of Receiuing as God alloweth of; the which we are henceforth to gather out of the ſame his moſt holy word. Let vs therefore, ſearch out ſo well as God ſhall vouchſafe to giue vs grace, what maner of Receiuing that muſt be.

What receiuing is.

Receiuing therfore (in such sence as we are here to speak of it) *is a sober, reuerend, and thankefull accepting of that which is Christianly giuen, with a mind to imploy it conscionably, and in the feare of God, to the same ends, whereunto it was of the Christian and godly benefactor intended and giuen.*

This doth generally and briefly comprehend all whatsoeuer is further to be opened, concerning the particular vertues which are necessarily to concurre and meete together in the Christian heart, to the right maner of receiuing a benefite.

Of these vertues therefore, and of the contrarie vices to be auoyded in receiuing of benefites, let vs now more particularly inquire by a declaration of the parts of the former description. And so come we to the second Chapter of this latter part of our Treatise.

CHAP. II.

Of the Vertues required to the right maner of Receiuing Christian Beneficence, and of the contrary vices therein to be shunned.

So many vertues and graces being required, to the right maner of giuing a Gift, as we haue seene in the former part of this booke: yea, though the gift be giuen of the richest and most honourable, to the poorest and basest of the seruantes of God: it cannot be imagined by any light of reason, but the gift being so to be qualified: the receiuing must of dutie be an-

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swerable, that is, accompanied with graces & vertues proportionable thereunto. It is, as we know, in a ciuill course the maner of receiuing gifts, or other things that honorable persons reach forth vnto vs, to kisse the hand before we take them, as though we would professe thereby, that we take them with no more ready hand then with a thankfull full and ready mind, hartily glad of that which commeth from them, as a token of that fauourable good will which they beare vs, willing also to performe any good seruice vnto them. Howsoeuer in receiuing the giftes of Christian beneficence, specially at the hands of meaner persons, that Courtlike curtesie is not vsed nor looked for, neuerthelesse (in so much as they are the most honourable kind of giftes which can be giuen, seeing they are giuen for the Lords cause and with a holy and sanctified affection) it is verie meete that they who are made partakers of them, should in the most holy and religious maner receiue them, euen as from the most holy hand of God himselfe, whose worke onely it is, to frame the hearts of his seruants, as it were by the finger of the holy Ghost, to bestowe the same vpon them.

To this purpose therefore, let vs, I beseech you, consider first of all, more fully of that which standeth in the first place, and as it were in the forefront, of the right maner of receiuing a Christian gift: namely, that it must be a modest and sober receiuing. Whereby euen in the first onset, not onely all flatterie and counterfeiting of pouertie, for the procuring of gifts, is preuented; but also, euen the verie roote hereof, which is a couetous, or greedy and lingering desire after a gift is plucked vp. Both which are very seruile vices, vtterly vnbeseeming that holy freedome and libertie of mind, which the poorest of Gods seruants, and chiefly the ministers of the Gospell, ought to retaine in this behalfe. And hereof we haue the Apostle of our Sauior Christ and other of his seruants set forth vnto vs, for most worthy patternes and examples. And namely Saint Paule, together with

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with Siluanus and Timotheus: as we reade 1 Thes. chap. 2.5. where the Apostle thus writeth, *We did neuer vse flattering words, as ye know, nor coloured couetousnesse, God is record,* And againe, 2. Cor. 2. 17. *We are not as many, which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speake we in Christ.* And more particularly concerning himself, he solemnly protesteth before the Elders of the Church of Ephesus, & other Christians: Act. 20. 33.34.35. in the words following: *I haue coueted no mans siluer* (saith he) *nor gold, nor apparell: yea, ye knowe that these hands haue ministred to my necessities, and to them that were with me.* And he addeth further for the instruction of others *I haue shewed you all things, how that so labouring, ye ought to support the weake, and to remember the words of the Lord Iesus, how that he sayd, It is a blessed thing to giue, rather then to receiue.* In the which words, beside the example of the Apostle, worthy all imitation of euery seruant of God, vpon like occasion, so farre as they may attaine vnto: we haue furthermore two notable reasons to dissuade couetousnesse, and euery euill fruit thereof. First, because euery one standeth by generall bond of Christian dutie, streightly bound to support the weake, and therfore not to be aboue measure chargeable: secondly, because (as our Saniour Christ hath affirmed) it is a more blessed thing to giue then to receiue: and therefore consequently, that euery Christian ought to be more desirous in his hart, and accordingly, more prouident and diligent in the ordering of all his affaires, that he may rather be able to giue to others, then to stand in need to receiue relieue himselfe. Not that any through pride and haughtinesse of mind, or of any other nice or scrupulous conceit, should disdaine or make ouer much deintie to take a gift in time of his need, as was touched in the beginning: for euen our Saniour Christ himself receiued and accepted earthly benefites at the hands of his disciples, who receiued more excellent gifts, euen spirituall graces, and the most rich gift of eternall life and glorie

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from him: And besides, he that is not an humble man, can neither be trulie thankfull to God, nor yet to man. The meaning therfore of our Sauior Christ, as also of his Apostle Paul, guided by his Spirit, was no doubt, that no man through sluggishnes and desire of ease, or through couetousnesse in seeking to inrich himselfe, should growe ouerburthensome, and so discourage weak Christians from continuing in the fellowship of the Gospell, if by reason of any excessiue charge of contributions, speciallie in such times, wherin the Churches are impouerished by affliction and persecution.

Behold therefore, how it is a blessed thing to giue rather then to receiue: that is to say, to be diligent Bees, euerie one in his vocation and calling; rather then idle and deuouring drones: to comfort and refresh the heartes of others, rather then to seeke to satisfie our owne vnsatiable desires: to be rich to Godward, in the good works of mercy which he requireth and will plentifullie reward; rather then to heape vp a superfluous masse of riches to our selues, to the impouerishing, or rather to the vtter destruction of our soules: finallie, by doing good to others, to gather people vnto God; rather then by beeing ouercheargable on the one hand, or by withholding beneficence on the other hand, if we be able to giue, to discourage and scatter the flock, to the decaie of the publike profession of the religion and worship of God, and to the hazard of manie soules, that might stumble and fall hereby. Moreouer, as it is said of the borrower, so may we say of him that hunteth after gifts, that he is a seruant, yea, seruily minded toward him that giueth. Such a one is not his owne man, as we may say, much lesse is he fit to be a free seruant of the Lord. He is in the high way to grow quickly a flatterer, & a man pleaser, to proue an hypocrit, rather then a sincere & true professor.

But let vs returne to the excellent example of the Apostle Paule, who in that he writeth to the Philip. chap. 4. 10. &c. is likewise a notable president vnto vs, how we ought to

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keepe our mindes sober and free, against the inordinate and couetous desire of gifts. He reioyced indeed, and singularlie commended the Christians of Philippi, in so much as they had a singular care in communicating with him (as he there writeth) in the matter of giuing and Receiuing: neuertheles, he reioiced not so much, for the supplie of his owne wantes, as to enioy the precious fruit of their faith and loue, and to thinke of that most excellent fruit, which was redounding to them, from the Lord againe. For (saith he as touching himselfe) *I haue learned in what estate soeuer I am, to be therewith content. I can be abased, and I can abound: euery where in all things I am instructed both to be full, and to be hungry: and to abound, and to haue want. I am able to do all things through the help of h Crist, who strengtheneth me. Notwithstanding* (as he further addeth) *ye haue well done, that ye did communicate to mine affliction, &c. Not that I desire a gift but I desire the fruit which may further your reckening, &c.* And againe, 1. Cor. 9. 15. though he mightily presseth the equitie and moralitie of ordinary prouision and allowance for the Ministers of the Gospel, at the charge of the people, yet he professeth, in regard of his extraordinarie calling of Apostleship, & because of certaine extraordinary occasions in respect of certaine false Apostles, that he vsed none of those things, neither wrote, that it should be so done to him.

Thus then, if we lay all these things together, we may euidently perceiue, both from the example of the Apostle Paule, and of other the seruants of God: as also from those weighty reasons, wherewith he hath instructed vs, how soberly the minds, specially of ministers of the Gospel, as was sayd, ought to bee prepared and affected, touched the receiuing of a gift. According to that which is expresly required in euery one, that is to be accounted meete to be a minister of the word, *that he be not desirous of filthy lucre.* Nor haue his affection set vpon siluer. 1. Tim. 3. 3. and Tit. 1. 7. Read also Ier. 5. 30. 31.

And verily, if we do not looke diligently to our hearts,

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that they be sober, yea verie warie and circumspect this waie; both ministers of the word, and also all other, are not onlie in great danger to falt in the receiuing of the holy beneficence and liberalitie of the good seruantes of God, which they giue to a right end, euen to incourage vs to walke on chearfullie in the waies of the Lord: but we shal be in danger, to offend much more grieuoslie, in accepting and entertaining the giftes of such, at whose handes we ought not at all to receiue them: either because they giue them with a profane and corrupt minde, desirous therby to binde vs to vnlawfull gratifications; or else, for that other weightie circumstances, may make it altogether inexpedient, to admit of anie gift from them: As for example; for want of this grace, Gehazi tooke giftes of Naaman the Syrian, notwithstanding his Master the Prophet Elisha had, vpon verie holie and iust considerations, refused the same. As namely to the end he might the rather leaue him to consider the free grace and mercie of God, in that greate cure, which was so miraculouslie wrought vpon him. And also, that Elisha might thereby approue himselfe to the conscience of that noble Syrian, that he was a true Prophet of God, seeking the glorie of the true God of Israel; and not one that was led by a couetous and earthlie affection.

For want of this grace, as also because he loued and lingered after giftes (which the Apostle Peter calleth the wages of vnrighteousnes) Balaam that couetous Prophet, was willing, as a hireling, to haue serued king Balaaks malitious desire, that he should curse and practise his sorcerie against the people of God, had not the Lord himselfe, against the will of Balaams false & deceitfull heart, restrained him, and feared him from it.

For the want of this garce, and likewise for the loue of the same vnrighteous wages, Iudas first played the thiefe, yea euen of that holie beneficence which was giuen to the most holie vse that might be; to wit for the maintenance

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of our Sauior Chriſt in ſuch ſeemlie maner, as was meet for the ſon of God, in the daies of his humiliation. Iohn 12. 6. & ſhortly after he betrayed his maiſter the ſame our Lord & Sauiour Ieſus Chriſt: which was the moſt hainous treaſon that euer was wrought.

For want of this grace, the Magiſtrate is eaſily drawne to peruert iuſtice, Exod. 18. 21. and Deut. 16 19.

Finally, couetouſnes and deſire of money, whether by gift from other, or by ſelfe inordinate practiſe, *it is the roote of all euill*, as the Apoſtle Paule teacheth, 1. Tim. 6. 10.

But on the contrarie, the Apoſtle Peter, according to that which we haue ſeene before in the Apoſtle Paul, being armed with this ſpirituall ſobriety, & hauing his mind ſet on heauenly things: when he was tempted this way, he was ſo far from accepting the gift which Simon the magitian (one of like diſpoſition to Balaam) offered vnto him, that he defied it. *Thy money periſh with thee* (ſaith Peter) *becauſe thou thinkeſt the gift of God may be obtained with mony. Act.* 8. 20.

Abraham alſo ſheweth a right noble mind in freedome this way. Gen. 14. 22. 23. For when the king of Sodom would haue giuen him much ſubſtance, of that which hee had recouered out of the hands of thoſe foure kings whom he purſued and ouercame; he vtterly refuſed, ſaying: *I haue lift vp mine hand vnto the Lord, the moſt high God poſſeſſour of heauen & earth, That I will not take of all that is thine, ſo much as a thred or ſhoo-latchet, leſt thou ſhouldeſt ſay, I haue made Abraham rich.* The holy Patriarch had care, that God might haue his glorie in the fulfilling of that promiſe of bleſſing, which he had made vnto him, without any helpe from the heathen among whom he liued.

Likewiſe the Prophete Daniel, chap. 5. 17. anſwereth king Belſhazzar, who promiſed him great giftes, if he could interpret the writing that appeared vnto him: *Keepe thy rewards to thy ſelfe* (ſaith Daniel) *and giue thy giftes to another.* Neuertheleſſe he read the writing, and ſhewed the interpretation thereof to the King.

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The Prophet Samuel, beeing a Iudge in Iſrael, may worthily be a notable example to all, both magiſtrates in ciuill iuſtice, and alſo to miniſters of the word of God. For he hauing the grace we ſpeake of, hath obtained this teſtimonie from the holy Ghoſt, that he tooke no bribe or corrupting gift at any mans hande. 1. Sam. 12. 3. &c. *Behold here I am* (ſaith Samuel in his Apologie, or in way of rendering vp an accounte of his office of Iudge-ſhippe) *beare ye record of me before the Lord, and before his annointed. Whoſe oxe haue I taken? or whoſe aſſe haue I taken? or whom haue I done wrong vnto? or whom haue I hurt? or of whoſe hand haue I receiued any bribe to blinde mine eyes therewith? and I will reſtore it you. Then they ſayde thou haſt done vs no wrong, neyther haſt thou hurte vs, neyther haſt thou taken ought of anie mans hande. And he ſaide, the Lord is witneſſe againſt yee, and his annointed is witnes this daie* (he ſpeaketh of Saul, whō the people had made king ouer thē) *that ye haue foūd nought in my hands & they anſwered, he is witnes.* But why, may ſome ſay, is Samuel thus earneſt in his owne defence? verily not in deſire of any prayſe to himſelfe, but that he might cauſe it to be eſteemed a matter of great reſpect that the publike Magiſtrate ſhould behaue himſelfe verie incorruptly in the diſcharge of his duty before the Lord, and towarde his people: as alſo, that he might let the people ſee their ſinne, in calling off him from the rule and gouernement of them, without cauſe on his part, yea contrarie to that vprightneſſe and fidelitie which he had vſed toward them: as appeareth in the ſame. 12. ch. 17. 18. 19. And according to that which God himſelfe had ſpoken before. ch. 8. 7. *They haue not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them.* Thus therefore, Samuel reſigned his office of Iudge-ſhippe, though he ceaſeth not to be a Prophet to the people. For ſo it followeth vpon the requeſt which the people make, that he would pray for them: ch. 12. verſe. 23. *God forbid that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.* The like

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proteſtation vſeth Moſes Num. ch. 16. 15. though not ſo largly laied forth: but ſomewhat more directly vnto God. *I haue not taken* (ſaith Moſes to the Lord) *ſo much as an aſſe from them: neither haue I hurt any of thē.* Hetherto of the firſt grace, neceſſarie concerning the receiuing of a gift. From whence eaſilie may it appeare, that the generall exhortation of the Apoſtle, is to great purpoſe. Heb. 13. 5. 6. in that he thus writeth to all Chriſtans. *Let your conuerſation be without couetouſnes, and be ye content with thoſe thinges which ye haue: for he* (that is God) *hath ſaid, I will not leaue thee neither forſake thee. So that we may boldly ſay, the Lord is my helper, neither will I feare what man can doe vnto me.* Of like ſorte is the counſell of King Salomon Prou. 23. 6. *Eate thou not the bread of him that hath an euill eye.* And the prayer of King Dauid his father. Pſal. 141. *Let me not eate of the delicates of the wicked: &c.*

The next grace and vertue, requiſite to the Chriſtan receiuing of ſuch giftes and benefites, as may lawfully & expediently be receiued, for neceſſarie reliefe and comfort; it is Reuerence. For they muſt be receiued, not ſimple as from men; but with a reuerent regard of Gods ſpiciall goodnes, in mouing the heartes of his good ſeruantes and deare children, by his holy ſpirit, to haue ſo louing and tender a care ouer vs. Yea, it is the part of all ſuch as are ſuccoured this way, ſo to conſider of Gods owne goodnes herein; that they may humblie acknowledge themſelues, vnworthy of ſo greate a grace and fauour: according to the example of Iaakob. Gen. 32. 10. who ſaith vnto God, *I am leſſe then any of thy benefites.* And as King Dauid ſaith. 2. Sam. 7. 18. *Who am Iô Lord God, and what is my houſe that thou haſt brought me hetherto? &c.* Such humility (I ſay) ought to be in thoſe, that are ſuccoured by the honorable inſtrumentes of Gods bounteous goodnes and mercie. It is verilie (ſpecially in times of great diſtreſſe) no leſſe to be eſteemed, then if God ſhould cauſe the cloudes of heauen to raine downe Manna, as he did for the reliefe of the If-

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raelites: according to that compariſon which the Apoſtle Paul maketh in the ſame reſpect, 2. Cor. 8.15. And the rather is this eſtimation to be made of it, if ſuch be in any ſingular manner beneficiall to any, who were before ſtrangers to their benefactors and had performed no dutie, whereby they might be induced therunto. Finally, to make this point of reuerend receiuing of benefites, more familiar and plaine: this we ſay, that the reuerence which is due to benefactors, is ſuch a reuerence, as belongeth from dutifull children, to their louing and kind parents. For in ſo much as they doe the part of parentes, to ſo manie as they doe relieue and cheriſh; it is good reaſon, that theſe againe, ſhould yeeld a childlike duetie and honour vnto them: according to the 5. commandement of almightie God: *Honour thy father and thy mother. &c.*

And thus, we haue a good occaſion, after this mention of honour to proceed to ſpeake in the third place, of thankfulneſſe: ſeeing this (beeing the third grace requiſite to to the Chriſtian receiuing of giftes) is alſo a fruite of that honourable & reuerend account, which ought to be made of all good and beneficiall Patrons and friends. Of the which dutie, it behoueth euery one (whom it concerneth) to be the more carefull, becauſe it is the preſeruatiue, or rather a certaine ſeed for multiplication of benefites. For to ſuch as ſhall be found truly thankfull, and walke in good dutie, the Lord will continue the beneficence of his ſeruantes, yea he will amplifie and inlarge them, ſo farre as he knoweth to be meete and expedient for any of his obedient children.

But it may be here obiected, that we muſt on all hands, giue all our thanks vnto God, ſeeing all good things come of his bountie alone; and he requireth it alſo, as a ſpiciall dutie of his worſhip, ſaying as we read in the 50. Pſal. *Offer ye prayſe vnto God.* And againe in the ſame Pſalm. *He that offereth praiſe glorifieth me.*

It is true; no man may deny it. God onely, is to bee thanked

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thanked and prayſed with religions & diuine praiſe, which doe indeede belong onely to him that is the author and fountaine of all good things. Yea, moſt religious and conſtant regard is to be had of all, both Giuer and Receiuer, that God may haue his pierleſſe & continuall prayſe: as Pſ. 103, *My ſoule praiſe thou the Lord, and all that is within me praiſe his holy name. My ſoule prayſe thou the Lord, and forget not all his beneſits &c.* And Pſ. 146. 2. *I will prayſe the Lord during my life: as long as I haue any being, I will ſing vnto my God.* Whereof, the reaſon is moſt iuſt and euident, inſomuch, as all doth altogether and alone proceed from his moſt bounteous hand, whatſoeuer any, either high or low, doth enioy. Neuertheleſſe, this alſo is ſure and certaine, that it is well pleaſing vnto him, to be honoured in the meanes, yea to haue the meanes ciuilly honoured which he himſelfe honoureth firſt, that is, doth giue them the honour, to be his holy inſtruments for his peoples benefite. Thus, 1. Kings. 8. 66. it is not recorded in vaine, that the people thanked, or beſſed K. Salomon, for his princely bountie in the ſacrifices & offerings which he offered at the dedication of the holy Temple, and for that he alſo at his charge royally feaſted them. And Lament. 4. 20. The Prophet Ieremie teacheth the Church of God, to account of Ioſiah their good King, to haue beene *the breath of their noſtrelles:* to wit, the comfortable meanes of their preſeruation and defence, howſoeuer to ſpeak moſt exactly and abſolutely, God is the alone author and mainetainer of life, And 2. King. 13. 14. Eliſha the Prophet of God is called *the chariot and horſemen of Iſrael*, in reſpect of the mightie force of his prayer, although to ſpeake ſimplie, the Lord onely is the munition & defence of his people.

But that we may further perceiue, that God alloweth a certaine honour to thoſe, whom he aduanceth to be his ſpeciall inſtruments, for the benefit and bleſſing of others: letvs conſider a litle of a few places of the holy Scripture, where, for honours ſake, he maketh ioynt-mention of

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them, together with himselfe, though there be indeed infinite ods betwixt his diuine nature and them. As Exod. 14. verse 31. It is written, that when *Israel sawe the mightie power which the Lord shewed vpon the Egyptians: they feared the Lord, and beleeued the Lord, and his seruant Moses.* According also to that, 2. Chron. ch. 20. vers. 20. *Put your trust in the Lord your God* (saith king Iehoshaphat) *and ye shall be assured: beleeue his Prophetes and ye shall prosper.* And likewise 1. Sam. 12. 18. when the Lord at the prayer of Samuel, sent a fearefull thunder and raine; all the people are said to feare the Lord and Samuel exceedingly. In like maner 1. Chron. 29. 20. So soone as Dauid had exhorted all the congregation, after their offering toward the building of the Temple, to blesse the Lord their God: it is sayd: that *all the congregatiõ blessed the Lord God of their fathers, & that inclining their heades, they bowed downe themselues to the Lord and the king.* Finally, Iudg. 7. 20. The souldiers of Gideon crie, *The sword of the Lord, and of Gideon.* Not that it was the sword of Gideon, in euerie respect or in the principall respect, as it was the sword of the Lord. Not that the people had altogether the same respect, in their bowing themselues to God and to king Dauid. Not that they feared Samuel, as they feared God. Not that they beleeued Moses or anie of the Prophetes, as they beleeued God. Finallie, not that the people thanked or blessed king Salomon, as they thanked and blessed the Lord. But as, where it is written of king Hezekiah and his Princes, that when they beheld Gods bountifulnesse, in that prouision which the people yeelded for the maintenance of Gods worship, and the holie ministers thereof, by bringnig in their Tithes and offerings, they did in the beholding the heapes of prouision, *Blesse the Lord and his people Israel.* 2. Chron. 31. 8. We must needs vnderstand by their blessing of the Lord, that they praysed him; and by their blessing of the people, that they did not so much commend them, as wish all peace & prosperitie from the Lord vnto them. The like are we to

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do touching the peoples bleſſing of God, and bleſſing or thanking of their king. They bleſſe God with praiſes: they commend their king by their prayer to God for him. And ſo the ſword is Gideons, as the Lords Captaine; but it is the Lords owne ſword alone, as he is the Lord of all Hoſts, and the great Commander and Generall of the field. The people feared Samuel, in a reuerend acknowledging of him to be a true Prophet of God: but they feared God, as wel perceiuing, that he had a ſouereigne power ouer them either to ſaue or to deſtroy. Likewiſe they beleeued Moſes & the reſt of the Prophets, as the faithfull meſſengers of the word and will of God: but they beleeue God, as the only author and performer of that truth, which they in the name, and at the commandement of God, publiſhed and preached vnto them. This difference & diſtinction muſt we carefully and religiouſly obſerue in all things, leſt giuing vnto men, that which belongeth to them, we defraud God of that which is his due: and ſpecially in this dutie of praiſe and thankeſgiuing.

To this purpoſe therefore; in ſo much as it is an vſuall ſpeach of manie, to ſaie to their benefactors, I thanke God and you: leſt anie ſhould ſtumble, for want of iudgement to diſcerne the difference, betwixt thankefulneſſe to God and thankefulnes to men; that is to ſay, betwixt humane or ciuill, and religious or diuine thankes, as we may call them: let vs helpe as well as wee can, to leade ſuch as want direction, as it were by the hande, that they may knowe ſome thing the better, how to diſtinguiſh the one from the other.

This difference is to bee conſidered, partlie from the differing definition or nature of either kinde of thankfulneſſe; and partlie from the differing fruites, which according to their ſeuerall kindes, doo ſpring vp and growe from them. Vpon theſe points therfore let vs here pauſe a while.

The differing nature of thankefulneſſe, is brieflie this;

A Gift is to be receiued thankefully.

that, *Thankefulnes to God is a moſt renerend, hearty and chearfull acknowledgment of the benefit receiued, to the glorie and praiſe of God, as to the chiefe author and giuer of it.* But thankfulnes to men, though it be, and ought to be, as hath bene declared before, a reuerend and heartie acknowledgment of the benefit receiued; yet it is not ſo much to the praiſe of the inſtrument, as to profeſſe and teſtifie, the willingnes of our heartes, to perfourme ſuch duties of thankfulnes, as do belong to ſuch kind of men, by the commandement of God. Here therefore, is a verie great difference, *ſecundum magis* and *minus*, as they ſay; in way of more or leſſe: for the one is to be acknowledged the author, the other the inſtrument: the one God, the other man: he the creator, this the creature: he the glorious and almightie Lord, this the poore fraile ſeruant, &c. Whereupon we may eaſilie perceiue, how carefullie the true ſeruantes of God are to abhor and auoide the groſſe and profane, or rather the ſacrilegious and blaſphemous flatteries, of all wicked Sycophants of the world. For they are ſo lauiſh in extolling the meanes, that they reſerue nothing, as proper and entire to the Lord. Such was that blaſphemous and execrable flatterie of the people, who gaue proud Herod diuine glorie, Act. 12. 22. they crying out with vehement acclamation and ſhouting, ſo ſoone as he had ended his oration: *The voyce of God and not of man.* Such alſo was the palpable flatterie of Tertullus the Orator, in his fawning ſpeech to Felix, againſt the Apoſtle Paul, Act. 24. who in the name of the Iewes, aſcribeth all their peace wholly, & in al things with al thanks to his prouidẽce. For what in effect could he haue ſaid more, if he had had a hart to profeſſe his and their thankfulneſſe to God himſelfe? There is great cauſe therefore, why the faithfull ſeruants of God ſhould abandon this kind of heatheniſh and ſacrilegious gratulation, both from their hearts, and alſo from their tongues. For that which is aſcribed to man, yea euen to Cæſar, the chiefe among men, it is ſo onely to be aſcribed and yeelded, that in no

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Excessiue thanks to men is to be auoyded.

wise (as was sayd a little before) God be defrauded of any part and parcell of his most iust and souereigne due.

But not only heathen men haue foulely faulted this way, but much rather the Church of Rome, which boasteth it selfe to be the onely true Christian and Catholike Church in the world, hath runne it selfe as it were ouer head and eares in this most grieuous and vnchristian sinne. For if we compare the heathen and them togtther, we shall easily find that these do exceede them in most pernicious and deadly blasphemy, lifting vp and aduancing creatures aboue all measure, not onely in ascribing to thē the voyce of God, and a prouidence concerning all earthly thinges, as Tertullus to Felix, but euen a commanding power for the eternall peace & saluation of the soules of men in the kingdome of heauen: as is euident, in that which they do attribute to the virgin Marie, whom they haue made the Lady and Queene of heauen. And further, as touching their more common or inferiour benefactors here vpon earth, they would make vs beleeue, that by the merit of their beneficence and good desert toward their Church, together with the propitiatorie helpe of their Priestes, they shall not onely escape Purgatory, but go straight on to the kingdom of heauen, and draw others also by the surplussage of their works together with them. Yea further, they neuer leaue solemnizing of their praises, with an inferiour kind of religious worship at the least, to the end they may the rather allure and bewitch many other to doe the like, or rather if it could be, more plentifullie, after the manner of cunning beggers, who at one dore commend the almes which they had at an other, to drawe on their good dames to inlarge their good will and charitie towards them. But let vs leaue them to themselues, & all their superstitious and idolatrous *Cōmendams* to the iudgmēt of God. As touching our owne selues, according as we are taught in the holy word of God let vs wisely & discreely determine our thanks vnto men, as to the gratious instrumentes of God and not otherwise

Exceſſiue thanks to men is to be auoyded.

ſo that the chiefe glorie, yea the onelie praiſe and glory, maie be whollie reſerued, and entierlie aſcribed to his moſt bleſſed maieſty, in the name of our Lord Ieſus Chriſt alone: to whom with the Father, and the holie Ghoſt, one true and euerliuing, moſt gratious and merifull God, be all honour and gorie now and for euer. Amen.

Hitherto of the difference of thankfulneſſe to God and to men, in reſpect of the nature and definition of thankfulneſſe it ſelfe; whereinto the euill effectes or fruites of exceſſiue thankes haue crept, and as it were ſtollen in, before we were ware of it.

It followeth now, that we do further ſearch out the difference, from the good fruites which ariſe from well ordered thankfulneſſe, both vnto God and alſo vnto men. Firſt therefore, the fruite of our thankfulneſſe to God, in experience of his moſt prouident and fatherly care ouer vs, is ſo to acknowledge him to be our God, and the ſouereigne fountaine of our whole welfare, that we do wholly put our truſt in him, and depend vpon him, as one not onely to be honoured in the meanes, which it pleaſeth him to vſe for our benefite, but alſo aboue all ordinary meanes and helps yea contrarie to all aduerſarie and hurtfull meanes, if need ſo require. And for the ſame cauſe alſo, that in all our needs we runne to him by faithfull prayer and ſupplication, as to our neuer-failing refuge: and accordingly, to ſeeke to approue our ſelues, euen from the ſecretes of our ſoules and conſciences before him, according to the direction of his owne moſt holy and perfect commandement; we neuer ſatisfying our ſelues with that meaſure of thankes, which we ſhall at any time for the preſent attaine vnto. But the fruit of our thankfulneſſe to men is not ſo, but with the reuerent acknowledgment of them to be the gratious and honourable inſtruments of God, in all that they exhibite and reach forth vnto vs, we are onely to perfourme theſe duties following.

Firſt, that ſo long as they liue, we do continue our harty prayers

Benefactors are to be praied for.

prayers to God for them.

Secondly, that wee, retaining a blessed memorie of them, doe also, vpon all meet occasions, make honorable mention of them, and of their beneficence so long as wee liue our selues.

Thirdly, that we be willing and desirous to recompence them to our power, either in whole or in part, to them or theirs: yea euen to exceed the benefite receiued, if at anie time it shall please God to make vs able, and to giue vs iust occasion thereunto.

Finally, that for want of occasions, or necessity on their parts that way, that we hauing receiued beneficence from the hands of other, do learne from their example, to bee as beneficiall to others as we may.

Of these duties therefore, let vs henceforth treate a little for our further instruction: seeing these also are to be reckened among the duties which belong to the Christian receiuing of a Gift; and is our matter in hand, still depending to be be further inquired of.

And first, concerning Prayer, the debt and conscience of this dutie ariseth from hence, that how rich souer they may be, and abounding in all worldly wealth, they do neuertheless stand in continuall neede of the dayly blessing of God; the Factor whereof, as it were, faithfull and feruent or laborious prayer is, and that by assignement and letters of mart from God himselfe. But what shall we intreat of the Lord in our prayers? and what may be the merchandize, that our prayers are to procure for our benefactors? verily the best commodities aboue all other: namely, that it may please God to increase and multiply vpon them all spirituall graces and blessings in Christ Iesus; that their soules especially may fare well, so long as they liue here, and for euer in the life to come. For thus doth the Apostle Iohn teach vs by his owne practise and example, who left in holy record, what prayer he made for Gaius, a very beneficiall and friendly Host, to all the Christians that resor-

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ted to him for succour in his time. *Behold* (saith Saint Iohn in his third Epistle) *I wish chiefly that thou mayest prosper, and farewell as thy soule prospereth.* The Apostle Iohn prayeth for Gaius, that he might still, more and more prosper in all grace and godlinesse, according to his happy beginnings, and proceedings also euen to the time that he wrote vnto him. Likewise, Saint Paul, Philip. ch. 4. 17. prayeth for the Christians of that Church, who had bene beneficiall vnto him; *that their gift bestowed vpon him, might further their reckening with the Lord.* And. 2. Tim. 1. 16. 17. 18. he prayeth in like maner for his very good & beneficial friend Onesiphorus, and for his Christian familie, in the Church of God at Ephesus. *The Lord* (saith Paul in that chapter) *giue mercie vnto the house of Onesiphorus; for he oft refreshed me &c. The Lord graunt vnto him that he may find mercie with the Lord at that day.* And if we would haue a more familiar example, I meane one of the more common sort of thankfull persons, we may take Naomi, in the booke of Ruth. ch. 2. 20. who blesseth Boaz, for his singular kindnesse to her poore daughter in law, a stranger in Israel. *Blessed be he of the Lord* (saith Naomi) *for he ceaseth not to doe good to the liuing and to the dead.* Her meaning is to note his constancie in doing good, as well now, as in former times, to those that he hath suruiued: and namely (as it may be thought) to her owne husband, & her two sonnes, before they went downe into Moab, where they died. So then, in her praier to God, she bewraieth her thankfull heart to Boaz, both in respect of her selfe, and daughter in law now; and also in remembrance of his former goodnes to her husband, and her owne children deceased.

Neither are such as be any way succoured and relieued, to pray onely for Christian benefactors, but also euen for heathen and vnbeleeuing men, by whom they receiue benefite: according as King Darius requireth it, as a gratulatorie fruite of his royall beneficence and bounty to the people of God; that they would pray for the Kings life,

and

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and for his sons, Ezra 6.10. Yea, the Iewes while they were in Babylon, though they had small fauor shewed them, yet because there they were suffered to liue, the Lord cõmandeth them to pray for the peace of the land, because in the peace thereof, they themselues were to haue their peace. Ier. 29.7. Much rather then ought we to pray for Christian Princes, who are more tender foster-fathers & nursing mothers to the Church of Christ: & for al other faithful Christians, who do with more sanctified harts, & more deare loue cõmunicate their good things to their brethren. And in this respect, it may be accounted a very cõmendable indeuour of those Iewes, of whõ we read, Luk. 7.4.5. in that they furthered, as much as they could, the suit which the Centurion of Capernaum made to our S. Christ cõcerning his sick son they testifying & alleaging, that he was a friend to their nation, & had built a Synagogue for the worship of God amongst thẽ. Finally, in somuch as they which giue, or be the distributers of the holy beneficẽce of others, ought to pray that the same may be well accepted, & so blessed of God, that it may incourage his seruants to cleaue constantly vnto him, without any discouragement or fainting in their affliction or wants; in so much as thereby they may perceiue that the Lord hath a tẽder watch ouer their necessities: for so doth the Apostle Paul pray himself, yea and desireth the prayers of the Christian Romanes also, that his seruice in this behalfe might be well accepted among the Christians at Ierusalem. Rom. chap. 15.31. Much more therfore ought they that receiue the benefit, pray for those by whom they are benefited, that it would please God to giue them much ioy & comfort, with manifold recompence for their Christian contribution. And thus prayer to God for Benefactors is the first principall fruit and duty of Christian and bounden thankfulnesse vnto them.

A second fruit (as was sayd) is, that we retaining a thankfull memoriall of their beneficence, do vpon all meet occasion, make honourable mention of them. For seeing

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the Lord ſaith, that the memoriall of the iuſt ſhall be bleſſed. Prou. 10. 7. By whom ſhall this be perfourmed, rather then by ſuch, as haue moſt plentifully taſted of the fruite and benefit of their righteouſneſſe? And ſeeing God himſelfe hath gone before vs, in ſolemnizing the memoriall of manie iuſt and mercifull men, in his holy Scriptures, as we may remember from the former catalogue of them; and ſo hath made the memoriall of them bleſſed: according to that which our Sauiour Chriſt ſaith of that good woman, who poured her coſty ointement vpon him, that whereſoeuer his Goſpel ſhould be preached throughout all the world, there alſo ſhould this be ſpoken of, for a memoriall of her. Matth. 26. 13. We may iuſtly from hence informe our ſelues of our duty herein. And the rather becauſe in the remembrance of the beneficence of our good patrons and friends, wee may the better put our ſelues in mind both of Gods bounteous goodneſſe to vs, & alſo of our moſt bounden thankefulneſſe to him for the ſame. Finally, this thankefull memoriall, may be a meanes of ſtirring vp others, to the practiſe of the ſame vertue, which they ſhal perceiue, to be ſo acceptable, both to God, and alſo to all good men. Let this ſuffice for a *Memorandum* of this ſecond fruite of thankefulneſſe.

The third fruite is, that though we be not able, yet that we haue a willing & ſetled purpoſe, to make recompence, yea and to performe it indeede with aduantage, if at any time the neede of our benefactors or the neede of any of theirs ſhall ſo require, and God make vs able ſo to doe. *He that hath friends* (ſaith the holy Prouerb, ch. 18. 24.) *ought to ſhew himſelfe friendly: for a friend is nearer then a brother.*

In the 21. ch. of Gen. ver. 22. 23. &c. Abraham iudgeth the requeſt of the King of Gerar equall in this reſpect; in that he ſaith: *God is with thee, in al that thou doeſt. Now therfore ſweare vnto me here by God* (ſaith Abimelech and Phicol his chiefe captaine) *that thou wilt not hurt me, nor my children, nor my childrens children: thou ſhalt deale with me, and with*

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with the countrie where thou hast bene a strãger, according to the kindnes which I haue shewed thee. Then Abram said, I will sweare.

And in this respect also, is King Saul commended, as hauing done that which was equall and right, in fauouring the Kenites, who were the posteritie of Iethro, the father in law of Moses, because more then three hundreth yeeres before, Iethro had dealt mercifullie toward the Israelites, at what time they came out of Egypt. *Go* (saith Saul to them, when at Gods commandement he made expedition against the Amalekites, vtterlie to destroie them with the sword) *depart, and get ye downe from the Amalekites, lest I destroie ye with them: for ye shewed mercie to all the children of Israel, When they came vp from Egipt.* Vpon which friendly watchword of the king, the Kenites separated themselues from the Amalekites, and were preserued. This was one of those fewe good thinges which K. Saul did; though in truth, because of his false heart, he neither did this, nor any good thing else very well.

Let vs therefore from him proceede to the more worthy example of King Dauid, a king of the Lords making, not so much a successor of wicked Saule, as the Ancestor & predecessour of all the holy kings of Iuda and Israell: who did not onely many good things; but also, by reason that God gaue him an vpright heart, he did them singularly well.

And first of all, let vs call to mind, what he did in remembrance of the kindnes of Ionathan, though Ionathan was then dead. The storie is reported in the second booke of Samuel chap. 9. 1. &c. in this wise: *And Dauid said, is there yet any man left of the house of Saule, that I may shew him mercie for Ionathans sake? Now* (as the holy Text saith) *there was of the household of Saule a seruant, whose name was Ziba, and when they had called him vnto Dauid* (for it appeareth that the king was earnest in the matter) *he said to him, Art thou Ziba? And he said, I thy seruant am hee. Then the King*

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ſaid, remaineth there yet none of the houſe of Saul, on whom I may ſhewe the mercie of God? (that is to vſe a fewe wordes of interpretation, the mercie which I ſtand bound to ſhew, for my othes ſake made to my faithfull friend Ionathan; euen ſingular kindneſſe and mercie, ſuch as God ſtreightlie requireth, and verie gratiouſly eſteemeth, according to that he ſaith (ſpecially concerning ſuch cauſes as this is) *I will haue mercie and not ſacrifice*). *Ziba then anſwered the King, Ionathan hath yet a ſonne lame of his feete. Then the King ſayd vnto him, where is he. &c. Who when he came to the King, he ſaid vnto him, feare not, for I will ſurelie ſhew thee kindneſſe for Ionathan thy fathers ſake, and I will reſtore thee all the fieldes of Saul thy father, and thou ſhalt eate bread at my table continually.* And as it followeth in the 10. verſe of the chapter, King Dauid gaue Ziba charge, that he and his ſonnes and ſeruantes (whereof Ziba had to the number of fiue and thirtie, that is fifteene ſonnes, and twenty ſeruants) that they ſhould till the land, to the vſe and profite of Mephiboſheth, his Maſter Saules ſonne.

I haue ſet this downe the more at large, becauſe it conteineth an excellent patterne, of the moſt kind and holy recompence and retribution, which King Dauid made to the ſonne of the father deceaſed. Wherein let vs note, and with the annotation, let vs remember, as occaſion may require, to imitate this ſo memorable and worthy example, of a moſt godly King, ſo farre as any of vs ſhalbe able to approch neare vnto him, in theſe foure vertues following.

Firſt, in the care of ſeeking out the occaſion, when it is not brought and preſented vnto vs.

Secondly, in cheerefulneſſe, when the occaſion is found out.

Thirdly, in louing and courteous dealing with the partie, who is to receiue the benefit.

Fourthly, in the bounteous performance of the liberalitie intended.

Yea,

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Yea, and let vs adde to theſe, a fift vertue; that this, the conſtancie of King Dauids kindneſſe, whereof we haue a further teſtimonie, in the 12. chap. of the ſame 2. booke of Samuel, where he excepteth and preſerueth Mephiboſheth, from that execution, which was done vpon the ſonnes of Saul, at the requeſt of the Gibeonites, euen as God himſelfe alſo would haue it, for a reuenge of Saules crueltie againſt the Gibeonites, contrarie to the othe, which Ioſhua and the people made to them, for the ſecuritie of their liues among them. For King Dauid deliuering ſeuen of the ſonnes of Saul, to be executed by the Gibeonites in way of pacification: it is written, that *he had compaſſion on Mephiboſheth, the ſonne of Ionathan, the ſonne Saul; becauſe of the Lordes othe, which was betweene them, euen betweene Dauid and Ionathan the Sonne of Saul.*

But (which is yet more) King Dauid was not onely mindfull to requite kindneſſe in his life time; but he is carefull alſo, that kindneſſe ſhould not die with him. And therefore, 2. King. 2. 7. he on his death bed chargeth his ſonne Salomon who was to ſucceed in his kingdome, that he ſhould ſhew kindneſſe to the ſonnes of Barzillai the Gileadite, and that he ſhould let them be among ſuch as ſhould eate bread at his table: for (ſaith King Dauid) they came to me, when I fled frō Abſolom thy brother. As though he ſhould ſay to his ſonne Salomon, according to Salomons owne holy Prouerbe, chap. 27.10. Thine owne friend, and thy fathers friend, ſee thou forſake not. &c.

Now that Barzillai and his ſonnes came thus to Dauid; we may read it teſtified in the holy ſtorie, 2. Sam. 19. 31. &c. where alſo, it is recorded, how thankefull K. Dauid was to Berzillai himſelfe, and would preſently haue requited the kindneſſe of that dutie, which of bounden dutie, Barzillai was to performe vnto him. Neuertheleſſe, becauſe it was done in kindneſſe, and in time of neede; king Dauid was readie to haue requited it by and by, as it were into his

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boſome. *Come with me* (ſaith he to Barzillai) *and I will feede thee with me in Hierusalem.* The which his offer when Barzillai refuſed, by reaſon of his age, alleaging that he was vnfit to liue a courtiers life: K. Dauid taketh with him his ſonne Chimham, and diſmiſſeth Barzillai, according to his owne liking, and promiſeth him all princely fauour and friendſhip, that might ſtand him in any ſteed. And yet not ſatisfying himſelfe with all this, he is carefull (as was ſayd before) to proſecute the recompence euen after his death, to Barzillai his children and poſteritie. Great therefore was the vertue of King Dauid in this noble poynt of retributorie kindneſſe and beneficence.

And we will yet the rather ſay ſo, if we ſhall conſider that which is furthermore recorded of him; how he had not onely this kind of regard toward all his friendes, of the people of God, as 1. Sam. chap. 30. 26. 27. 28. 29. 30. 31. but euen towardes ſtrangers alſo, yea euen to ſuch, as in common account, were no better then enemies. Neuertheleſſe, he would not forget the kindneſſe, which anie ſhewed vnto him, in any time of his neede. And therefore, as we reade, 2 Samuel. chap. 10. 1. 2. After that the King of the Ammonits was dead, and Hanun his ſonne reigned in his ſteede: *I will ſhew kindneſſe* (ſaith King Dauid) *vnto Hanun the ſonne of Naaſh, as his father ſhewed kindneſſe vnto me.* And therefore he ſent Ambaſſadors to comfort Hanun for his father.

Finally, the prayſe of King Dauids beneficiall minde ſhall liue, as long as there ſhall be any memoriall of the death and buriall of King Saul and Ionathan his ſonne: for beſide his mourning for their death, although Saul for his parte had dealt verie hardly againſt Dauid: he reioyced greatly, when it was told him, that whereas the Philiſtines had hanged their bodies vpon the wall of Bethſhan, the men of Iabeſh Gilead had taken them downe, and honorablie buried them: *Bleſſed are ye of the Lord* (ſaith he to the men of Iabeſh Gilead) *that ye haue ſhewed ſuch kindneſſe*

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neſſe to your Lord Saul, in that you haue buried him. Therefore now the Lord ſhewe mercie and truth to you: and I will recompence you this benifite, becauſe ye haue done this thing: 2. Sam. 2. 5. 6.

As touching the kindneſſe and beneficence of K. Dauid, toward the worſhip of God, and his houſe, as a fruit of his thankefulnes to him, I omit to ſpeake here, becauſe, that hath bene declared at large, in the former part of the Treatiſe, where the vertues required to this dutie haue bene layd forth: and wherein as we may remember king Dauid was an admirable mirrour to vs all. Worthie therefore is he to be looked vpon of all, as a ſingular patterne, in all kind of beneficence; but ſpecially of Chriſtian Kings and Princes, who by the grace and bountie of God vpon them, in their royall eſtate, may come nearer to him, in their rich and plenteous beneficence, then anie of inferiour degree can doe.

But let vs (deſiring God, the God of all grace, to repleniſh the heartes of all Chriſtian Kings and Princes, with that meaſure of bountie, which is beſeeming their high places, euen from his infinite bountifulneſſe) let vs (I ſay) returne with Barzillai, to walke anſwereable to our owne more meane eſtate and condition. This is once for all a certaine truth, that whoſoeuer receiue beneficence, they are made thereby (as they ſpeake) *Beneficiarij*, that is, debtors ſtanding bound to performe all good dutie to their benefactors: and namely to that dutie, which the learned doe likewiſe expreſſe, by the greeke word *Antipelargie* borrowed from the name and naturall proſperitie, which they write to be in the yong Storke, which feedeth the damme when ſhe is old, and ſtandeth in neede of helpe. In reſpect of which propertie of the Storke (whereof mention is made Ier. ch. 8. 7. *Euen the Storke in the aire knoweth her appointed time &c.*) it ſeemeth, that in the Hebrewe language, ſhe is called *Chaſidah* of *Cheſedh* which ſignifieth goodnes, merciſulneſſe, or a gratefull affection

ANTIPELARGIA, a mutuall and interchangeable recompence of a good turn or benefit.

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&c. And there is good reaſon, as hath bene obſerued before; that ſeeing liberall Benefactors take vpon them the affection and office of Parentes; they ſhould haue the dutie of children returned to them againe, from ſuch as enioy the fruit of ſo parentlike an affection.

The equitie of this compenſation or recompence making, is plainelie pointed at by the Apoſtle Paul, 2. Cor. ch. 8. verſes 13. 14. in that, after manie other reaſons, alleaged to moue them to liberalitie, toward the poore Chriſtians of Ieruſalem; he addeth this, which nowe we ſpeake of, in theſe wordes. Neither is it (ſaieth he) that other men ſhould be eaſed and you grieued. But vpō like condition, at this time your aboundance ſupplieth their lacke, that alſo their aboundance maie be for your lacke, that there may be equalitie. As it is written, (to wit, concerning the Iſraelites manner of gathering Manna deſcribed, Exod. ch. 16. verſes 16. 17. 18.) He that gathered much, had nothing ouer, and he that gathered litle, had not the leſſe.

But maie not the recompence be made otherwiſe then in the ſame kinde? If we had time and authoritie, here to appoint an Act, and that it might bee philoſophicallie diſputed and determined; I would deſire no better moderator, then wiſe Seneca, who in his 3. booke *De Beneficijs*, from the 29. ch. to the end of the booke, verie wittilie handleth this queſtion: *Whether children may not beſtowe as great benefites vpon their Parentes, as they haue receiued of them.* And he bringeth manie inſtances, how neare at the leaſt, they maie attaine vnto it; if not in ſome caſes exceed them. His purpoſe in this his diſputation, is to verie good ende, namelie to prouoke, and incourage or whet on children hereby, to ſtriue vnto all good dutie and thankefulneſſe to their Parents, as to their chief benefactors. Read him as a heathen writer, and (as Eraſmus well iudgeth) thou wilt ſay he writeth in this, as in diuerſe other pointes, as a Chriſtian Philoſopher: howſoeuer in other thinges he bewrayeth

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wrayeth himselfe to be a Pagan or heathen man. His excellent purpose in this his delightfull & wittie disputation, may appeare by his determination of the Question: some of the words whereof I will here, with the good leaue (as I trust) of the Christian Reader, briefly and concisely set downe.

These things (saith he, speaking of his former discourse, how children may equall their Parents beneficence, &c.) they do not take away reuerence from Parentes, or make their children lesse dutifull to them, but much better, &c. Dutifull affection, or godly disposition, will be so much the more chearely, if in this strife of making recompence, it may set vpon it with hope of victorie, &c. And if we doe not in this matter think thus, we shall giue liberty to children, and make them sluggish herein, when as we ought to spur them forward, and to say: Go to, ye well disposed youthes, there is an honest controuersie set on foote, betwixt parents and children, whether haue bestowed or receiued greater benefites. Surely they haue not gotten the victorie, because they haue made the first chalenge: or be on the forehand. Onely take ye such courage as is meet, and faint ye not, that ye may preuayle according to your desire. Ye are not without Captaines or leaders in this so godly a fight, who stirre you vp to the like enterprises with them, and bid ye march on in their footsteps, to obtaine the victorie oftentimes already won from parents. This is in the 36. chap. And chap. 38. This is the English of his words. No force of words, no power of wit can expresse how great a worke this is, how commendable, and how worthy that it should neuer slip out of the remembrance of men, for anie to be able to say thus: I haue bene obedient to my Parents, I haue submitted my selfe to their gouernement, &c. In this one thing haue I bene stubborne, that I would not be behind in benefites. I beseech ye therefore to striue stoutly, and though yee bee put to the worse, come againe a fresh in battell aray:

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They are happie who get the victorie, they are happie also who are ouercome. What young man is more noble, then he that can say to himselfe (for to another he may in no wise speake it) I haue vanquished my father by benefites? Who is more happie, then such an ancient man, who hath iust cause to tell it, whithersoeuer he commeth, that his sonne hath beene more beneficiall or done more for him, then he hath done for his sonne? And what is a more blessed thing, then for a man to ouercome himselfe? Thus we see how the Philosopher disputeth, and how he determineth the question of recompence, betwixt the child and the father. And he hath spoken as much, and to as good purpose, as anie of the Philosophers haue spoken in this point. The which also, I haue beene bolde, thus farre forth to set downe, hoping that it may be considered with some good profite by Christians, though from the penne of a heathen man.

But because we haue a more certaine and sure rule to go by, both in this particulare, and generallie concerning the doctrine of recompence in all cases, let vs now answere the question demanded, from the most excellent and onlie perfect the wisdome of God, out of holie Scriptures. I answer therfore, by a concession and granting of the question, that a recompēce (through the blessing of God) may be some other waies then by benefites of the same kind aboundantlie made; as for example, when for earthlie blessings, anie are made partakers of spiritual graces and blessings, the which vnequall cōmutation or change of benefites, the Lord most vsuallie worketh, by the hand and ministerie of such, to whom he hath committed the preaching of his word and Gospell: according as the Apostle Paul saith, If we haue sowne vnto you spirituall thinges, is it a great thing if we reape your carnall thinges? 1. Cor. 9. 11. And againe, in his epistle to Philemon, pleading with him for his vnfaithfull and runne-away seruant Onesimus, that he would vpon his repentance, receiue him

againe

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againe for his sake: *I will recompence it* (saieth Paule) *albeit I do not say to thee, that thou owest to me euen thine owne selfe.* Yea further Rom. 15.27. he treating about that great beneficence of manie Churches, sent to the Christians of Ierusalem, then in distresse through the dearth; he is more bold to tell the Christian Gentiles, that they are debtors vnto the christian Iewes, euen for the inestimable benefits sake of the Gospel, which came vnto the Gentiles from them: according as it is written: *The lawe shall go forth of Sion, and the word of the Lord from Ierusalem.* Isai. 2. v. 3. And Ps. 110. 2. And therfore the Apostle concludeth, that in so much as the Gentiles are made partakers of the spirituall treasures of the Iewes, their dutie is also to minister to them in carnall thinges. But this pointe hath bene more fully handled before, from the beginning of the third chapter of the former part of the Treatise. Let vs therefore, leauing this point, hast forward.

Verilie Praier it selfe, from the faithful and feruent heart of euerie true Christian, though they be priuate persons, & no Ministers & Preachers of the word; it is such an almes out of such a blessed treasurie and storehouse, that it easilie counteruaileth the outward value of that externall almes, which the rich man taketh out of his purse or coffer, yea though he open the stringes of his purse wide, and stretch out his hand verie liberallie.

Neuertheless, the widest opening of the heart vnto Praier, must not shut out the care of retribution, no not in the same kind, whereby anie stand indebted, or not in the like measure, if so there be need, and if God giue abilitie to cause the measure to be pressed downe, and to runne ouer, according to that which was affirmed before. Neither must it shut out the care of benefiting the posteritie, of those which haue beene good vnto vs. And here also, for want of a fitter place, let vs consider from the example of the people of Israel, that it is a dutie of thankfulnesse, to honour speciall good men, with speciall

Beneſited men euen thereby ſtand bound to be beneficiall.

honour euen after their death, in their buriall: for ſo it is written of the people of Iſrael, to their commendation, that they buried Iehoiada the high Prieſt, in the Citie of Dauid among the Kinges, becauſe he had done good in Iſraell, and toward God and his houſe. 2 Chro. ch 24.16.

Now finally, as a helpe to this fruite of thankefulneſſe, by care of making recompence; it is neceſſarie, that euerie mans heart be a faithfull regiſter of all the kindneſſe and beneficence, which he is made partaker of. Yea, and becauſe the memorie of euery one of vs is leſſe apt to remember what we owe, then what we make reckening to be due vnto vs; it were requiſite, that euerie one ſhould haue ſome booke of record, thereby to be holpen, by the ſight of white and blacke (as they ſay) to call to minde, from a long repetition of the yeares and times that are paſt, both from whō, & in what meaſure, we haue bene ſuccoured, by the beneficence & mercifull releiſe of this and that good ſeruant of our God. Whereunto well may that ſerue, which was obſerued in the entrāce of this treatiſe cōcerning the ſimilitude which the Apoſtle alludeth vnto. Philip. 4.15.

We haue bene long in this third fruit of thankefulneſſe. The fourth is this, that for want of occaſions to make recompence to benefactors; or for want of neceſſitie on their partes, or their childrens, that we learne from their example, and by experience of Gods mercie by them, to be our ſelues the inſtruments of God, to exerciſe as much goodneſſe and mercie, as we may. And if we be not able from the purſe, yet by good counſell and holie inſtruction, by faithfull dealing, by that credit we haue with others, by earneſt ſute for them in good and honeſt cauſes, &c For there ſhall doubtleſſe neuer want occaſions of beneficence, one way or other, to thoſe that be beneficiallie and helpefully minded. The poore (ſaith our Sauiour Chriſt) ſhalbe alwaies with vs. And ſo long as ſinne is in the world; yea in the children of God, though not reigning, and as long as the children of this world are violent and deceitfull

Benefited men euen thereby ſtand bound to be beneficiall.

full, to oppreſſe and deceiue, ſpecially the true ſeruants and children of God; and as long as the diuell their arch-enemie, beareth any ſwaie in the world, & ruleth in the hearts of the wicked, to puſh them forward to mallice and perſecute the true worſhippers of God, of blind zeale to their owne falſe religion and ſuperſtition: Finally, ſo long as God himſelfe ſeeth it meete, yea good and profitable for his children to be humbled, and that their faith and patience ſhould be exerciſed & tried (all which both wil & ſhalbe, ſo long as this world laſteth) euen thus long therefore, will there be manifold occaſions, for the mercifull (who for the time are reſcued and ſpared of God) to ſhewe all kind of mercie and goodneſſe, to thoſe that be in preſent affliction. The which occaſiõs al ſtãd bound to take knowledge of, & to tender and releiue all afflicted ones to their power; whoſoeuer will ſhew themſelues kindly children of their heauenly father; ſpecially (as was ſaid in the beginning) ſuch as haue had ſpeciall experience of Gods mercie, in the beneficence and goodneſſe of many other toward them. As for thoſe, that ſhall not regard to doe thus; they may ſee in the parable, of him that taketh his brother by the throate, for a hundreth pence, notwithſtanding the king had forgiuen him a thouſand talents; what ſhalbe their portion, in the end. For the king his maſter, hearing of the outrage, by ſuch of the fellow-ſeruants, as were ſorrowfull beholders of it; he *calleth him and ſaith to him, O euill ſeruant I forgaue thee all that debt, becauſe thou praiedſt me. Oughteſt not thou alſo to haue had pittie on thy fellow, euen as I had pittie on thee? So his maſter was wroth, and deliuered him to the iaylors, till he ſhould pay all that was due to him*, Mat. 18. 23. 24. &c. Such ſhalbe the lot of all vnmercifull and vnthankfull men; ſpecially of ſuch, as hauing receiued mercie themſelues do, in ſtead of mercie, exerciſe crueltie againſt others. But of this more in the chapter following. Hetherto therfore of the foure fruits of true thankfulneſſe for benefits receiued, in ſuch order, as they were at the firſt ſet downe and mentioned.

Benefits must be vsed as incouragements to godlineſſe.

Now beſide all the former graces, it is yet further requiſite and neceſſarie, according to the laſt clauſe of the Definition of the Chriſtian Receiuing of beneficence; that euerie one, whoſoeuer is a partaker therof, ſhould be carefull conſcionably, and in the feare of God, to imploy that which hath bene Chriſtianly giuen, to the ſame good and holy ends for the which it was giuen. It hath alwayes bene accounted a ſinne of infamous vnfaithfulneſſe, whether toward the dead or the liuing, that any put in truſt, ſhould break the will and appointment of either of them, when according to their lawfull intereſt and power, they haue willed and diſpoſed of any thing well. Verily, it is no leſſe ſin, for the parties themſelues who are benefited, to violate the godly will and purpoſe, either of the one or the other, by abuſing that which hath bene bequethed or appointed vnto them, either to nouriſh them in idleneſſe, or to imbolden them to riotous and hurtfull enterpriſes; when as their benefactors intended thereby only to comfort and incourage them in the wayes of godlineſſe, to the honor & praiſe of his name: they knowing that outward wants, ſpecially if they be great, are a great hinderance of the good proceedings of thoſe that be vertuouſly inclined. If all that we liue by, had bin gotten by the ſweat of our owne browes, yea & though by our diligence & induſtry we had obtained great wealth & abundance; yet were we bound to vſe all that we enioy, ſoberly & thriftily, without ſtripe or waſt, as they ſay. But much rather are we to do ſo, if aboue our owne care & trauel, we befed and maintained, either in whole or in part, with ſo holy a prouiſion, as is the contribution of thoſe, whom God honoreth with the name and title of his Saints. All the exceſſe which beſeemeth thoſe, that are thus prouided for, it is their abounding in true & hartie thankfulnes vnto God. Moreouer and aboue all that thanks, which belongeth vnto thoſe, by whom God ſheweth ſo great fauour vnto them. For this is the chiefe and finall end or ſcope of al liberalitie, and of all the comfort and refreſhing which it

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The vse of Benefites is to incourage to godlinesse.

is accompanied withall euen the honour, and praise, & glorie of our most gracious and mercifull God. And thus the Apostle Paule teacheth vs, and all Christians very notably in the latter part of the 9. ch. of his 2. epist. to the Corinth. from the 11. verse to the end, he there making this the last and most weighty reason of his exhortation, to the plentifull practise of this excellent vertue of liberalitie: *That* (saith he) *on all parts ye may be made rich vnto all liberalitie, which causeth through vs* (that is, by our ministerie) *thankesgiuing vnto God.* For hereunto doth the Gospel, in the ministration and preaching therof, effectually prouoke the hearts of the relieued Christians. And then the Apostle proceedeth, and addeth to the former words, these which follow: *For the ministration of this seruice not onely supplyeth the necessities of the Saints, but also is aboundant by the thankesgiuing of many vnto God. Who* (as the Apostle further saith) *by the experince of this ministration, praise God for your voluntarie submission to the gospell of Christ, and for your liberall distribution to them and to all men. And by their Praier for you, desiring after you greatly, for the aboundant grace of God in you.* Wherupon the Apostle himself, rauished as it were, with the beautie of this grace, in the last verse of the chapter, breaketh forth into most harty thanksegiuing, saying, *Thankes therfore be vnto God for his vnspeakable gift.* The Apostle calleth the exercise of Christian liberality and benificence *an vnspeakable gift of God*, because, as we had occasion to obserue before, it is not only in the vse exceedingly precious, to stirre vp those that are partakers of the sweete fruit thereof, to thanksgiuing vnto God: but also, because vnlesse God should by the mightie grace and power of the holy Ghost, worke this grace in the hartes of his children, they could not possibly get that great victorie against selfe-loue, couetousnesse, distrust in Gods prouidence, vnmercifulnesse, yea, against the verie power of the diuell who laboureth with all his might to hinder this worke, which he seeth to bring so great glory to the Gospell; which victorie notwithstanding

The finall vse of beneficence is the glorie of God.

must needs be obtained, before any can be truly liberall and beneficiall indeed. *Thankes* (therefore may we worthily say with the holy Apostle) yea *Thankes* (againe) *be vnto God for his vnspeakeable gift.* And God stirre vp the hearts of all relieued Christians, both more & more to be thankfull to his Maiestie, and also to pray more earnestly for his blessing vpon all good instruments of his, whomsoeuer he graceth with this so excellent a gift. *Amen.*

Thus farre therefore, touching the vertues necessarie to the right Christian receiuing of holy and Christian beneficence: which are, as we haue seene, *Sobrietie of mind*, *Reuerence*, *Thankefulnesse*, and as fruits thereof, *Prayer* to God for such as be beneficiall, *Recompence*, *Good report*, *Beneficence to others*, and generally, a *Godly and sober life*, as a perpetuall fruit of so gracious a watering from the hand of God. Wherewithall wee haue likewise seene, which are the contrarie vices to be auoyded in the same: that is to say, *All hungry & couetous lingring after gifts*, or on the other side, a *rude Refusall of them, being freely offered, of a counterfeit or ouer bashfull modestie*, and much more, *All obstinate or disdainefull refusall*: likewise, *Light esteeming of the liberality and contributions of the Saints of God*: *Vnthankefulnesse* also: Furthermore, *Enuie against such, as any perceiue to be more beneficially relieued, then they thinke themselues to be*: and finally, *A loose and vnchristian life, without speciall regard of the right vse and end of Christian beneficence.* The which sinnes, they are so heynous in the sight of God, that it cannot be but his iustice must needes take vengeance of them. To the declaration whereof wee haue appointed the next Chapter, as it followeth, for the conclusion and shutting vp of this whole Treatise.

Read Act. 6. 1. the Grecians murmuring.

CHAP.

The greatnes of the ſinne of vnthankefulneſſe.

CHAP. III.

Of the greatneſſe of the ſinnes, and of the like puniſhments of vnthankeful.

and irreligious receiuing and abuſing of Chriſtian Beneficence.

ALthough it be very true (as hath bene declared in the beginning of this Treatiſe) that the nature of a gift requireth, that it be very franke and free; becauſe otherwiſe, it is rather a mercenarie bribe, or as a ſecret ſnare to the receiuer, to indebt & intangle him to the care of ſome vniuſt requitall, or to hinder and ſtay him from the doing of ſome good dutie, which a good conſcience would chalenge at his hand. Neuertheleſſe, he that receiueth the moſt free gift, ſtandeth bound (as hath bene ſhewed in the former Chapter) to performe the beſt duty he can to the Giuer; yea, by ſo much the more ſtreight bond of dutie, doth he ſtand bound by how much the hart of the Giuer is more free from expecting or deſiring any the leaſt recompence againe.

The left hand of the Giuer muſt not (as hath further bin ſhewed) know what the right hand doth, when he giueth his almes, and ſheweth mercy to anie: that is, it muſt be free from oſtentation, & from euery other ſiniſter affectiō: but not onley the right hand, but alſo a right heart of the Receiuer muſt faithfully skore vp, and keep an aduiſed regiſter of all whatſoeuer he receiueth.

The greatnes of the ſinne of vnthankefulneſſe.

It is worthylie reckened for a vertue in the mercifull man, that he forgetteth what good he hath alreadie done, and laboureth ſtill to doe more and more good; acknowledging himſelfe, as hath bene further alleaged, that he is but an vnprofitable ſeruant, according to that of our Sauiour Chriſt. Luke. ch.17. 10. And according to that which the Apoſtle Paule profeſſeth: *I forget that which is behind, and indeuour my ſelfe to that which is before.* Philip. 3.13. Likewiſe the mercifull man in the 25. of Matth. are deſcribed to ſay, *Lord when ſaw we thee hungrie and fed thee. &c.* But it is to be accounted a foule vice, for him that receiueth a benefite, to forget it, or to make leſſe reckening of it then it deſerueth, yea, if he do not vpon the ſight of former vnthankefulneſſe, labour to be the more thankefull afterward.

If a man ſhould haue onely the experience of Gods goodneſſe and mercie, in mouing the heartes of men, to be fauourable vnto vs, in a ciuill courſe, and in externall reſpects onely, after the manner of worldly friends; we could not but thinke our ſelues to be bound to yeeld duty and thankes, both to God and to men: like as Ioſeph acknowledged himſelfe bound, to be faithfull to his heathen maſter, becauſe he had ſhewed him great kindneſſe and fauour, and to the Lord God eſpecially, who mooued the heart of his maſter ſo to doe. Gen. 39. 8. 9. But when as God vouchſafeth, to moue the heartes of his deare children, to ſhew vs Chriſtian kindneſſe, and to beſtow giftes vpon vs, for the loue which they beare vs in the Lord, and for his ſake: inſomuch as the Lord himſelfe doth thereby confirme his owne loue, which he beareth vs, as it were by more choice and honourable witneſſe: this ought more mightilie to affect vs, and in the ſweete conſideration hereof our hearts ought to be inlarged, to yeeld forth the moſt holie and excellent duties of thankefulneſſe, both vnto God, and to euery ſuch one of his good ſeruants, whom we may not doubt to be of the bleſſed number of his elect children.

The greatnes of the sin of vnthākfulnes

children. For seeing that all vnthankfulnesse and neglect of dutie, euen to the vnworthiest sorte of benefactors, is sinfull and displeasing before God, and so consequentlie verie iustlie subiect to his curse: much rather then, is that ingratitude and vndutifulnes, which is called for, by so sweete and amiable an intreatie, as is that voice as it were, which the holie and christian beneficence of the Saintes of God, soundeth in our eares, condemned of God and all good men; and accordinglie, shall be more seuerelie punished of God, vnlesse those that thus heinouslie sinne, preuent the punishment, by timelie repentance.

Ingratitude is verie seuerelie condemned by that naturall light of reason, which God hath reserued in men: as maie appeare by the sayinges of the heathen. All men (saith Cicero) hate such as be vnmindefull of the good turne, which hath beene done vnto them. And againe, there is no euill wanting where ingratitude taketh place. Wherupon also, they haue iudged it worthy to be punished by death. Why then hath it not bene so punished among them, may some say? They themselues render the reason, because of the difficulties incidēt to the proceeding, which would fall out in course of lawe against it. For the number of vnthankefull persons (as they obserued) is alwayes infinite, so that all courtes would not suffice, to heare and determine the causes and actions, that might this way be commenced. And further, say they, within what space of time, should a man, neglecting dutie, be arrested and attached as an vnthankfull man? &c. Therefore (saith Seneca speaking in the name of the rest) wee haue condemned it, as worthie hatred, and we haue lefte it among those thinges, which we commit to the reuenge of God. Onelie (saith he) the Macedonians made ingratiude liable to an action, and to beare sute in lawe. And it is obserued, concerning Alexander the Macedonian King, and concerning Iulius Cæsar, Emperour of Rome; that albeit the one did exceed in the bountifulnesse of giuing, the other in the

The greatnes of the ſin of vnthankefulnes.

clemencie and fauour of forgiuing iniuries: yet neither would the one giue, nor the other forgiue vnto ſuch, as had before ſhewed themſelues vnthankfull.

Nowe ſeeing heathen men are thus ſeuere againſt this ſinne; it is leſſe maruell, though ſuch writers, as haue beene inlightened and taught from the holie word, and Scriptures of God, doo ſo vehementlie inueigh againſt it, as we may reade that they doo. Ingratitude (ſaith one) ſeemeth to me to be a moſt grieuous vice, an vnworthie vice, ſuerlie, yea full of all indignitie. And an other: Deteſtable is the forgetfulnes of grace and fauour ſhewed, and all concealing of benefites beſtowed. But that vnthankfulnes paſſeth all (ſaith a third) which maketh the good will of him that hath deſerued well, the occaſion of his vnthankfulneſſe. For as experience ſheweth, ſome are ſo wicked, that they delight to ſpeake the worſt of thoſe that haue deſerued beſt of them. So true is it, that an other ſaieth: It is more ſafe to offend ſome; then to deſerue well at their hand. More ſafe (I ſaie) for the auoiding of their ill tongue; in ſo much as they ſeek to make proofe by their hatefull dealing that they are nothing beholding to a man.

But leauing all other writers, let vs come to the holie Scriptures themſelues; and from them, learne what iudgement the Lord God (who in all thinges iudgeth moſt righteous iudgement) hath of this ſinne; and conſequentlie, what puniſhment he hath awarded againſt the ſame.

And firſt, let vs begin with vnthankefulnes to his owne moſt bounteous and diuine maieſtie; ſeeing vnthankfulnes to God, is the roote of all vnthankfulnes to men. And againe, vnthankfulnes to good men, redoundeth from man vpon God himſelfe, whoſe worke onelie, both the worke, and alſo all affection and diſpoſition of the heart of man to goodnes and mercie is. For, ſeeing (as our Sauiour Chriſt affirmeth) None is good ſaue one, which is God: Matth. 19. 17. it muſt needes followe, that

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that who soeuer hath anie sparkle of true goodnes, or inclination to goodnes in him, he hath receiued it, as a grace from the good spirit of God. Wherfore, I doe willingly suppose, that how soeuer it may seeme not so properly pertinent to this Treatise, to speak of vnthanfulnes to God: that yet I shall not perfourme altogether a thankelesse office to beginne herewithall, and so proceede to that vnthankefulnesse which is in man toward man.

First, therefore to lay forth the haynousnesse of the sinne of vnthankfulnesse to God, the onely fountaine of goodnesse, that one place in the first chapter of Paules Epistle to the Romanes, verses 21. 22. 23. may aboundantly suffice. *The Gentiles* (saith the holy Apostle) *are left without excuse: Because that when they knew God they glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenesse. When they professed themselues to be wise they became fooles. For they turned the glorie of the incorruptible God into the similitude of the image of corruptible man, and of birds, and of foure footed beasts, and of creeping things, &c.* Behold here, what a great palpable darkenesse followeth vpon the putting out of the light of knowledge, by miserable vnthankfulnesse: and also what a sloud of wickednesse breaketh in, by the pulling vp of this sluce as it were. For no doubt, if the Gentiles had bene thankefull to God, in any measure of truth, as they ought to haue bene, considering the Lord left not himself without witnes among them, as the same Apostle testified, Act. 14. verse 17. *in that he did good, and gaue them raine from heauen, and fruitfull seasons, filling their heartes with ioy and gladnesse*: they had surely preuented all that extremitie and outrage of iniquitie, which for want hereof they fell into.

The same thing doth the same Apostle giue againe to vnderstand, in his Epistle to the Ephesians, chap. 5. verse 4. in that he opposeth it vnto manie sinnes: that is, to fornication, and all vncleanesse, and couetousnesse, and

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filthines, and fooliſh talking, and ieſting, all which (as the Apoſtle telleth chriſtians) are thinges not conuenient: that (I ſaie) to all theſe vices, he oppoſeth this one ſingular vertue of Thankſgiuing. As though he ſhould ſaie, this ought to be as a ſtrong barre againſt all them; wheras on the contrarie, if thankfulnes to God be wanting, and no due conſideration had of his mercies; the doore is ſet wide open vnto them.

Not without great cauſe therefore doth the Lord by his holy Prophet Iſaiah, chap. 1. ver. 2. 3. &c. ſo vehemently reproue his people for their vnthankfulneſſe vnto him, *Heare ô heauens, & hearken ô earth* (ſaith Iſaiah) *for the Lord hath ſaid, I haue nouriſhed and broght vp children, but they haue rebelled againſt me. The Oxe knoweth his owner, and the Aſſe his maiſters cribbe, but Iſarael hath not knowne, my people hath not vnderſtood. Ah ſinfull nation, a people laden with iniquitie, &c.* So then, we may eaſily perceiue, that this ſinne muſt needs be a hainous ſinne, which traiterouſly letteth in ſo huge an hoſte of enemies to trouble heauen and earth as it were. What ſhall we therefore make leſſe of vnthankefulnes to God, then to be an vtter trãpling of all Gods gratious benefits, bleſſings, and mercies vnder our feet? what ſhall we make it leſſe, then as a whirlepoole, or bottomleſſe pit to ſink, & ſwallow vp, & conſume the bleſſings of God, to no good vſe, how infinitly ſoeuer they be? Yea how can we make it leſſe then to be a moſt contemptuous lifting vp of the heele againſt God himſelfe, after the maner of the pampered beaſt, which very miſchieuouſly ſtriketh his maſter, frõ whom he hath all his prouender? Deut. 32. 13. &c. *He that ſhould haue bene vpright, when he waxed fat ſpurned with his heele, &c.* Finally, what can any man make leſſe of it then a moſt rebellious arming of men, euen like Giants, to fight againſt God in heauen, as it were with his owne artillerie and weapons, here vpon earth?

The ſin therefore being ſo hainous, how (thinke we) can it ſtand with the perfect iuſtice of God, that the puniſhmẽt ſhould

The punishment of vnthankefulnes to God.

ſhould not accordingly be very ſharpe, yea manifold and moſt grieuous and heauie? And verily, ſo it was vpon all Iſrael, as followeth in that firſt chapter of the propheſie of Iſaiah. For in reſpect of the ſundrie & great plagues, which fell vpon them for the ſame their vnthankfulneſſe to God; they are compared, as it were to ſome ſpittle-houſe man, who hath no part ſound in him. For (as the Prophet frameth his deſcription of their pittifull eſtate) *From the ſoale of the foote vnto the head there was nothing whole, but woundes, and ſwelling, and ſores full of corruption*: & that alſo *without wrapping and binding vp*, and *without mollifying with oyle. &c.* Read alſo Pſal. 78. and Pſal. 106. The Apoſtle Paule alſo, in that his firſt chapter of the epiſt. to the Rom. alleaged before, ſheweth how horribly the Gentils were puniſhed for their vnthankfulnes, he writing thus of them, from the 24. verſe of the chapter. *Wherefore alſo* (ſaith the Apoſtle) *God gaue them vp to their hearts luſtes, vnto vncleanneſſe, to defile their own bodies betweene themſelues, &c.* And ver. 28. he openeth the cauſe of it. *For* (ſaith he) *as they regarded not to know God, euen ſo God deliuered them vp into a reprobate mind, to do thoſe things which are not conuenient. They being full of all vnrighteouſneſſe, fornication, wickednes, couetouſnes, malicious nes, &c.* This verily is a moſt grieuous puniſhment, when one ſin of the wicked is puniſhed with another: that is, when they are giuen ouer from ſin to ſinne, howſoeuer the burthen of this puniſhment, which maketh way to all plague and puniſhment, is not diſcerned of the wicked. The Apoſtle therefore addeth further, chap. 2. verſ. 4. 5. They that deſpiſe the *riches of Gods bountifulneſſe, and patience, and long ſufferance, not knowing* (that is, not regarding to know or conſider) *that the bountifulneſſe of God leadeth to repentance*: *They do after the hardneſſe of their harts, that cannot repent, heape vp vnto themſelues wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God, who wil reward euery one according to his works, &c.* So likewiſe in the former place of the Epiſt. to the Epheſians: *For ſuch things* (that is, for ſuch vices

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as breake forth and beare ſwaie among the wicked, for want of thankfulneſſe to God, as the Apoſtle had rehearſed in the words going before) *the wrath of God commeth vpon the children of diſobedience.* Vnthankefulneſſe it ſelfe, in that it is a neglect of dutie to God, is a great ſinne; and that which God puniſheth ſharply, in his owne childrē, like as we read of King Hezekiah, that good king, that wrath came vpon him from the Lord, becauſe he did not render to the Lord, according to the reward beſtowed vpon him, 2. Chron. 32. 24. 25. 26. Howbeit, inſomuch as Hezekiah beeing reproued, did humble himſelfe, both he and the inhabitantes of Ieruſalem, therefore they preuented the extremitie of Gods wrath, ſo as it fell not vpon them in the daies of Hezekiah. Now therefore, ſeeing the Lord cannot ſpare this ſinne, when it is found with neglect of dutie, in his beſt ſeruants for a time: how ſhould he not puniſh it in the wicked, in whom vnthankefulneſſe is accompained with a black gard of all kind of foule vices, and abominable ſinnes beſide? May it not be iuſtly ſayd to the ſhame of all ſuch, as Moſes ſpake to the vnthankefull Iſraelites, Deut. 32. 6. *Doe ye ſo reward the Lord, ô ye fooliſh people and vnwiſe. Is not he thy father that hath bought thee? he hath made thee, and porportioned thee, &c.* And if for all this, they that be vnthankefull, will be vnthankfull ſtill, notwithſtanding all the infinite mercies of God reuealed vpon vs, ſpecially now in the dayes of the Goſpell, both earthlie and heauenly mercies for body and ſoule, for this life and for euer, vpon our ſelues and all ours: which ought to inflame our heartes, to power forth perpetuall praiſes and thankes, to the glorie of his moſt bleſſed name, may we not iuſtly ſay further, as Moſes ſpake to the people? *The fire ſhall kindle in Gods wrath, and burne to the bottome of hell, and conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines. The Lord will ſend plagues vpon them, and beſtow his arrowes vpon them. They ſhall be burnt with hunger, and conſumed with heate and bitter deſtruction.*

And

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And may not the Lord himselfe, as it is written, Psal. 107. *turn a fruitful land into barrenesse, for the wickednes of thē that dwell therein?* Yea may he not iustly take away the hedge of his vineyard, & breake downe the wall therof, when in steed of sweet grapes, it bringeth forth those that be sower and wild? That is, when there is oppression in steed of iudgmēt, & crying out in steed of righteousnesse. Isa. 5. 5, &c. For seeing vnthankfulnes, as hath bene declared, is both the breeder, & also the nourisher of all sin, carying all sin, as it were, in the wombe of it, like to those most il-fauoured and leane kine, which did eate vp as many well liking and fat kine, but when they had eaten them vp, were still as leane and ill-fauoured as at the beginning: of the which we read, Gen. 41 19. 20. 21. Wel therefore may the fulnesse & perfection of all wrath and punishment be cast vpon all such gurmandizing Cormorants, who consuming Gods blessings, yeeld no fruits of thankfulnesse vnto him, but remaine continually leane, barren, and blasted that way. *The hope of the vnthankefull shall melt away as the winter yce, and flow away as vnprofitable waters.* Wisdom. 16. 29.

And great reason, why vnthankfulnesse to God should bee so heinous in his sight; and why also he should punish it so seuerely, partly here, but more fully after this life ended: not only for the causes already alleaged, but for many other, as first, for that God doth in vaine so oftē & so earnestly put such vnthākful ones in mind of their duty herein, as Ps. 50. 14. *Offer vnto God praise.* And Eph. 5. 20. *Giue thanks alwayes for al things vnto God euen the Father, in the name of our Lord Iesus Christ.* Likewise Philip. 4. 6. Col. 4. 2. 1. Thes. 5. 18. and in many other places.

Secondly, because that which is in all equity a most due debt, is most vniustly denied & withheld frō him, as 2. Thes. 1. 3. *We ought to thank God alwayes, as is meet, &c.* & ch. 2. 13. *We ought to giue thanks alway to God for you, brethrē, &c.* And if for others, thē also much rather for Gods loue & fauour, & all the fruits thereof toward our selues. And Ps. 29. 2. *Giue to the Lord the glory due to his name.*

Reasons of the punishment.

Thirdly, because thankefulnesse is a speciall good dutie, wherewith the Lord is singularlie well pleased. as Psal. 92. 1. 2. *It is a good thing to prayse the Lord, &c.* And Psal. 69. 30. 31. *I will prayse the name of God with a song, and magnifie him with thankesgiuing. The which shall please the Lord better then to offer a young bullocke that hath hornes and hoofes.*

Fourthly, because it is as the singular ornament of our owne profession of Gods holy worship, as Psal. 33. 1. *Reioyce in the Lord, ô ye righteous: for it becommeth vpright men to be thankefull.* And Psal. 135. 3. *Praise ye the Lord, for the Lord is good: sing prayses to his name, for it is a comely thing.* And Psal. 147. 1. *Praise ye the Lord, for it is good to sing vnto our God: for it is a pleasant thing, and prayse is comely.*

Fiftly, because by our thankefulnesse, we make speciall profession of our faith: and giue the greatest glorie, we can yeeld vnto him, in the acknowledgement of his prouidence, and of his truth, in the performance of his promises, &c. as Psal. 66. 1. 2. &c. *Reioyce in the Lord ye inhabitantes of the earth. Sing forth the glorie of his name: make his prayse glorious.* And Psal. 96. 8. *Giue vnto the Lord the glory of his name.* And Psal. 50. 23. *He that offereth praise glorifieth me:* saith the Lord himselfe.

But on the contrarie, all vnthankfull persons dishonour God, they iustly displease him: they disgrace themselues: they shew themselues void of faith: they tread vnder foote the commaundement of God, &c.

Thus much of the sinne of vnthankefulnesse to God, how hanious it is in his owne nature, and in the sight of God; and accordingly, how greuious the punishment is, which in the iustice of God, belongeth vnto it. It followeth, that we consider likewise, of vnthankfulnesse to men, both how greuious the sinne is, and also who seuerely God will punish it, according to the testimonies of his holy Scriptures, as was propounded and determined before.

Concerning the greatnesse of the sinne of vnthankfulnesse, betwixt man and man, that place of holy Scripture,

2. Tim.

The greatnes of the sin of vnthankefulnesse to men.

2. Tim. 3. 1. among sundrie other places, may iustlie be one; where the Apostle rehearseth it among those hainous and noisome sinnes, by the abounding whereof, the times should growe verie perillous in the last daies. For men (saith the Apostle Paul) shall bee louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parentes, vnthankfull, &c. vnthankfulnes therfore, being one speciall sinne, Whereby the times will growe perillous, or grieuous and tedious, yea euen to good & merciful men, while they shall see all beneficence troden vnder foote and peruerted, by the which, they would gladlie drawe manie to the loue and obedience of the Gospell of God: it can not be lesse esteemed, then for a verie hainous sinne. And the rather also, because not onelie the beneficence of other good Christians, cannot preuaile to drawe them to the loue of godlines; but euen the beneficence and all reuerence which is due to Parents, is easilie despised of vnthankefull persons. For if children shall despise their Parentes, and all that they haue done for them, in the care and cost of their education: whom then will they regard? To whom can they be ingenuouslie thankfull?

And therefore is it also, that in his diuine wisedom, our S. Christ doth so vehementlie inueigh, and cry out against the Pharisies, who by their blinde and couetous traditions, hindered the thankefulnes, and remuneration and recompence, which children owe to their poore Parentes; they thereby making the lawe of God (namelie, the fift commandement, *Honour thy father and thy mother*) of no authoritie as our Sauiour chargeth them Mat. 15. 3. 4. 5. &c. And Iohn ch. 10. 31. 32. and before that, ch. 8. 44. he conuicteth manie of the Iewes, to be the children of the Deuill, and not of God; because they went about to stone him, who had wrought manie good workes among them. And verilie, infinit was the goodnes, and mercie, & beneficence, which our Sauior Christ wrought, aboue all

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other men, that euer were, both to the ſoules and alſo to the bodies, of an infinite number of men, while he was in his humanitie here vpon the earth; though indeede, he diſtributed no great ſummes of money among them. And yet behold, al was not able to ſubdue this furie of vnthankfulneſſe, which had bereaued them of all dutifull regard of his good workes wrought among them. See therefore the ſtrange nature of this ſinne, which where it taketh place, breedeth the greateſt trouble and diſquietment, yea the greateſt malice and outrage that may be; further then it is curbed and reſtrained by the almightie power of God, which onely is able to ſuppreſſe the furie of the wicked.

Here therefore, we are againe to obſerue, that albeit vnthankfulneſſe to men, did reſt onely in the neglect of the dutie of thankes; yet were it to be condemned much more among Chriſtians, then among the heathen, whoſe great hatred againſt it, we haue ſeene teſtified before. And ſo we find it noted, to the reproofe of Pharaohs butler, Gen. ch. 40. 23. becauſe he did ſo long forget Ioſeph, who had bene ſo great a comfort to him, while he remained in priſon with him; yea, becauſe he forgat him, although Ioſeph had intreated the Butler to ſhew him mercie, and to be a meanes to Pharaoh that he might be deliuered out of his vniuſt impriſonment. But we ſee that vnthankfulneſſe to men goeth not alone, likewiſe as we ſaw before, that vnthankfulneſſe to God, goeth not without an vnruly traine. And therefore alſo, it maketh it ſelfe ſo much the more hainous and troubleſome or grieuous, as the other hath ſhewed it ſelfe to be. Whereupon, let this now be noted, for a graue and weightie admonition to all, that ſo ſoone as the heart ceaſeth to be thankfull, for benefites receiued of good and mercifull men, ſo ſoone doth it begin to grow hurtfull and pernicious againſt men.

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ctise, both by precept, and by the discouerie and rebuke of those, that haue wickedly practised the same. And so will we come to the punishment of this sinne.

For Precept of admonition against it, we may well call to mind, that which the Apostle setteth downe, Rom. ch. 12. 17. &c. and 1. Thes. 5 15. where the holy Apostle according to the instruction of our Sauiour Christ, Matth. 5 44. chargeth all Christians, to be so farre from recompensing good with euill, that they should not recompence one euill turne with another; but contrariwise, that they should ouercome euill with goodnesse.

But that it doth not seldome fall out otherwise, it may appeare by the complaints of the seruants of God, against examples of contrary euil practise, and also by common experience.

Of these euill examples of most vnthankfull practise, we haue the speciall complaints of Iob, Dauid, & the prophet Ieremie. Of Iobs complaint we read in the beginning of the 30. chap. of his booke. For after that he had protested his kind and mercifull course of life, all the time of his prosperitie, as hath bene alleaged in the first part of this Treatise, out of the 29. ch. he breaketh into this speach: *But now* (saith he) *they that are yonger then I, mocke me: yea they, whose fathers I might haue dispised to set with the dogges of my flocke*, that is, to giue them a place among my poore shepheards and other heardmen, to haue part of that which they cast to their dogges, &c. And then it followeth, verse. 9. &c. *Now I am their song, and I am their talke. They abhorre me, and flie farre from me, and spare not to spit in my face. Because that God hath loosed my coard, and humbled me, they haue loosed the bridle before me, &c.* This is the complaint of Iob.

The complaint of Dauid is set downe in diuers places. Namely, Psal. 7. 4. where he saith, he was vexed without cause of him whom he had deliuered. And Psal, 35. 12. *They reward me euill for good, to haue spoyled my soule.* He had

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But that it doth not seldome fall out otherwise, it may appeare by the complaints of the seruants of God, against examples of contrary euil practise, and also by common experience.

Of these euill examples of most vnthankfull practise, we haue the speciall complaints of Iob, Dauid, & the prophet Ieremie. Of Iobs complaint we read in the beginning of the 30. chap. of his booke. For after that he had protested his kind and mercifull course of life, all the time of his prosperitie, as hath bene alleaged in the first part of this Treatise, out of the 29. ch. he breaketh into this speach: *But now* (saith he) *they that are yonger then I, mocke me: yea they, whose fathers I might haue disposed to set with the dogges of my flocke*, that is, to giue them a place among my poore shepheards and other heardmen, to haue part of that which they cast to their dogges, &c. And then it followeth, verse. 9. &c. *Now I am their song, and I am their talke. They abhorre me, and flie farre from me, and spare not to spit in my face. Because that God hath loosed my coard, and humbled me, they haue loosed the bridle before me, &c.* This is the complaint of Iob.

The complaint of Dauid is set downe in diuers places. Namely, Psal. 7. 4. where he saith, he was vexed without cause of him whom he had deliuered. And Psal, 35. 12. *They reward me euill for good, to haue spoyled my soule.* He had

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not onely one ſuch a principall aduerſary, and as it were a ringleader or captaine, but he had many other, that ioyned with that chiefe aduerſarie againſt him, though they had no more iuſt cauſe to doe ſo, then their leader had. And Pſal. 38. 20. *They alſo that reward euill for good are mine aduerſaries, becauſe I follow goodneſſe.* And Pſal. 109. 4. 5. *For my friendſhip they were mine aduerſaries, but I gaue my ſelfe to prayer. And they haue rewarded mee euill for good, and hatred for my friendſhip.* And Pſal. 120. 7. *I ſeeke peace, but when I ſpeake therof, they are bent to warre.* Hetherto of the complaint of Dauid.

Now, how the Prophet Ieremie complaineth againſt the ſame kind of moſt vnthankefull men, we read in his propheſie, chap. 18. 20. And he putteth vp his complaint to God, appealing from ſuch vnequall aduerſaries to the moſt righteous Iudge. *Shall euill be recompenced for good,* ſaith the Prophet? *For they haue digged a pitte for my ſoule: remember that I haue ſtood before thee to ſpeake good for them, and to turne away thy wrath from them.* Where it is worthy to be marked, that Praier is reckned for a ſingular benefit, to thoſe that are praied for, euen by the iudgement of the Lords high court of heauē; how lightly ſoeuer, they through their owne wickedneſſe, eſteeme of it, and fruſtrate the effect thereof. Such is the complaint of the Prophet Ieremiah. Whereby, together with the former complaints of Iob, and Dauid (they all beeing very good and mercifull men) we may perceiue what is the intollerable vnthankfulneſſe of the children of this world, againſt the children and ſeruants of God, who doe euerie way ſeeke to procure the greateſt and beſt good they can vnto them.

But what is all this, in compariſon of that vnthankefulneſſe of the Iewes, to our Sauiour Chriſt, mentioned before; who notwithſtāding he was infinitly, aboue all other, whether Dauid or Ieremiah, or anie other, or all, both Prophets, Kings, and Prieſts, moſt tender in all compaſſion, and

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and moſt bounteous in the exerciſe of all goodneſſe toward them, and all men: they were neuertheleſſe moſt ingratefull, yea moſt malitious and ſpitefull againſt him to the death, as we ſaw from the 10. chap. of the Euangeliſt Iohn: and as the effect it ſelfe confirmed by experience, and moſt diueliſh practiſe in the end.

And touching experience, who is it, euen to ſpeake generally, that exerciſeth himſelfe in doing good, whether to the bodies, and outward ſtate of men, or to their ſoules, and true welfare thereof, ſpecially if they make that the end of all their kindneſſe, to drawe them from ſinne to faith and obedience to God, as all right good & godly men do. Who hath not (I ſay) ſome vncomfortable experience of vnthankefulneſſe, yea of bad requital, at the hands of thoſe, whoſe benefit and ſaluation they ſeeke.

The good vſe now, both of experience, and of examples of vnthankefull perſons, muſt not be thereby to diſcourage the minds of any from dooing good, that their loue ſhould be quenched by the vnkinkneſſe, or hatred and malice of other: but according to thoſe former good examples of well doing (we looking principally to the vnweariableneſſe of our Sauiour Chriſt in moſt conſtant continuance of dooing the greateſt good, though he was requited at the handes of the moſt part, with the moſt bitter and worſt requitall that might be) we alſo, euerie one in his meaſure, may confirme our ſelues in a good and mercifull courſe againſt all offences whatſoeuer: yea though they doe at any time ariſe from ſuch, at whoſe hands we ſhould leaſt looke for them, euen ſuch as any haue reputed to bee moſt faithfully affected toward them. For doubtleſſe, the worke of all ſuch ſhalbe of ſpeciall account with the Lord; who aſſuredly, will ſo much the more abundantly requite the conſtant goodneſſe and mercie of his ſeruantes, by how much, they are worſe recompenced in this wicked world. But on the contrarie as touching all vnthankeful ones, by how much they render the greater.

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euill for the greater good; they ſhall be ſure to haue ſo much the greater portion of the greateſt puniſhment and vengeance, that may be, from the iuſt hand of God, who challengeth vengeance to belong vnto him, and will certainelie and fully repay, as he himſelfe proteſteth, Rom. 12.19. and Heb. 10.30. and in manie other places. Of this puniſhment of vnthankfulneſſe therefore, let vs now henceforth come to conſider.

Note alſo the ſin of vnthankfulneſſe is great euē in this, that it diſcourageth many from liberality, & cauſeth the loue of many to waxe cold, as our Sauiour Chriſt teacheth, Matt. chap. 24. 12. It ſhould not bee ſo: but experience ſheweth it to be true by reaſon of mans infirmity. Wherefore not without cauſe haue euen the heathen condēned vnthankful perſons as common enemies to the poore & needy.

Here, firſt of all, the holie Prouerb offereth it ſelfe, for a plaine and familiar confirmation. *For he that rewardeth euill for good* (as ſaith King Salomon, ſpeaking by the holie Ghoſt) *euill ſhall not depart from his houſe*, chap. 17. verſe 13. And in that he maketh mention of the houſe of the vngratious or miſchieuous vnthankfull man, which is the higheſt degree of vnthankfulnes; it is more then if the holie Prouerb had affirmed, that euill ſhould reſt vpon his owne perſon alone. For hereby it is plaine, that in ſo much as vſuallie the wife, and children, and ſeruantes of the vnthankfull man, are wrapped in his ſinne: for naturallie we are all of vs vnthankfull, and will eaſilie be drawne into it: therfore they are partakers of the puniſhment with the maſter of the familie: vnles happilie, they ſhall by the grace of God, winde themſelues out of the guiltineſſe of his ſinne, like as that godlie wiſe Abigail and her ſeruantes did, from partaking with Nabal her husband in his ſinne; and ſo eſcaped the puniſhment, haſting toward them all by meanes of the ſame.

Wherefore, to ſay no more of Nabal, that great and rich churle, ſaue onelie this, that in ſo much as Dauid beeing with his foure hundreth men in the wildernes of Paran, was verie good to the ſeruantes of Nabal, ſo that his men tooke nothing from them, but were as a wall of defence both night and day: thereupon Nabals owne ſeruants tell their Miſtreſſe, that they feared ſome euill would ſuerlie come vpon their Maſter, and vpon all his familie, becauſe of his churliſhneſſe: 1. Sam. 25. verſes 14. 15. &c. Let

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vs take a further view of ſome other examples, how God hath puniſhed this wicked vnthankfulneſſe, and how alſo he hath armed and authoriſed manie menaces and threatenings againſt the ſame, which ſhall ſurelie, in their due times and ſeaſons, take place againſt all offenders, whether particular perſons, or whole people and nations.

Our firſt example to this purpoſe, ſhall be the Egiptians; who becauſe they forgat that great preſeruation, which God gaue them by the hand of Ioſeph, againſt their ſeuen yeares of ſcarcitie, dearth and famine; and for that they dealt verie cruellie, againſt the people of Iſrael, for whoſe cauſe God vouchſafed to bleſſe them: they were afterward deſtroied, both they and their king, by the mightie and high hande of the Lord from heauen. And the rather, becauſe they deſpiſed the more gentle corrections of the Lord, whereby he called them to repentance, Exod. 1.8. &c. and chap. 7. &c. and ch. 14. 16.

The Ammonits, Moabits, & Edomits, who were fauorably dealt withal by the people of Iſrael, whē they came out of the land of Egypt, and paſſed by them toward the land of Canaan: for according to the commandement of God, they did in nothing moleſt or annoy them: in ſo much as theſe people, notwithſtanding the fauour which Iſrael ſhewed vnto thē, did afterward maliciouſly conſpire to make bloudy and cruell warre againſt Iſrael, they were for a iuſt reward, ouerthrowne and deſtroyed, one by the ſword of another, as is recorded in the holy ſtorie of K. Iehoſhaphat, who at the ſame time was king of Iudah. For the good king had prayed to God againſt them, amplifying the wickednes of their enterpriſe, from that former kindnes of Iſrael, though long before ſhewed to their anceſtors, as we reade 2. Chron. 20. 10. 11. 12. in theſe words; *Behold* (ſaith king Iehoſhaphat, in his prayer againſt them) *the children of Ammon, and Moab, and mount Seir, by whom thou wouldeſt not let Iſrael go, when they came out of the land of Egypt: but they turned aſide from them and deſtroyed them not: Behold* (ſaith

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king Iehoshaphat) *they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite. O our God, wilt thou not iudge thē, for there is no strength in vs to stand before this great multitude that commeth against vs, neither do we know what to do: but our eyes are toward thee, &c.* Such was the prayer of the godly king: the effect of it is testified in the 20. verse. *The Lord layd ambushments against the children of Ammon, Moab, and mount Seir, who were come against Iudah, and they slewe one another.* This iudgement fell vpon thē-because they went about to recompence euill for good, as king Iehoshaphat alleaged before the Lord in his prayer against them.

And in the same second booke of Chron. 24. vers. 22. &c. Because Ioash, king of Iudah, remembred not the kindnesse which Iehoiadah had done to him, but in a rage slew his sonne: yea, and that also very vniustly, euen because he had at the cōmandement of God, rebuked both him & the people for their sinne: the Lord therefore very shortly after, sent the host of Aram against him, which destroyed all the princes of the people. Yea, though they came with a small company of men, yet the Lord deliuered a very great armie of the people of Iudah into their hand, because they had forsaken the Lord God of their fathers. A manifest proofe whereof was this, that they slew the Prophet of the Lord most outragiously and tumultuously, for doing his dutie, and that also euen in the Court of the Lords Temple: yea, albeit he was the sonne of such a one, in remembrance of whose speciall goodnes toward them, and among them, they ought so much the rather to haue taken some pause and deliberation about the matter. The indignitie of this action containing in it so intollerable vnthankfulnesse, both to God and man, and that euen in the face and presence of his diuine Maiestie, it causeth our Sauiour Christ mightily to inueigh against it, and other like dealing of the wicked, among the people of God, from time to time, Matt. 23. 33. *O seruants, ô generation of vipers* (saith our Sauiour Christ)

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how should ye escape the damnation of hell? wherefore, behold I send ye Prophets, and wise men, and Scribes, and of them ye will kill and crucifie; and of them will ye scourge in your Synagogues, and persecute from citie to citie, that vpon you may come all the righteous bloud that was shed vpon the earth, from the bloud of Abel the righteous, vnto the bloud of Zacharias the sonne of Barachias, whom ye slewe betweene the temple and the altar. Verily, I say vnto ye, all these things shall come vpon this generation, &c. Among this bloud, thus vnrighteously shed, and among the examples of bloudy vnthankefulnesse, and the iust reuenge thereof by the Lord; we may here take in the example of the Shechemites, of whom we read in the 9. ch. of the Iudges, who because they shewed not kindnesse to the children of Gideon, according to all that he had shewed vnto Israel, were grieuously punished of God, by mutinous robbing and spoyling one of another. For God sent an *euill spirite betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech, that the crueltie toward the seuentie sonnes of Ierubbaal, and their bloud might come and be layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem who had ayded him to kill his brethren.* Iudg, ch. 8. 35. and ch. 9. 23. 24. &c.

This example thus added to the rest; let vs now, from that threatning of our Sauiour Christ. Matth, 23. against all requiters of goodnesse with euill, proceede, to take alike view of some of the fearefull threatnings of God against the same kind of wicked men, as we finde them recorded in his holy word: which shall as certainely take effect in time to come, as any of those iudgementes, which haue alreadie bene performed, for the warning of all other, in the times already passed.

Among these fearefull threatnings, determined against wicked and mischieuous vnthankfull men, that which was alleaged out of the Prouerbes, many be here iustly called to mind againe: *that euill shall not depart from his house who-*

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ſoeuer rewardeth euill for good. Prouerb 17. 13. And to like purpoſe, may we remember the imprecation of the 109. Pſalme, once alleaged before: *Set thou the wicked ouer him, &c.* Namely becauſe *for friendſhip they were aduerſaries, rewarding euill for good & hatred for friendſhip, &c. And remembred not to ſhew mercie but perſecuted the afflicted &c.* verſe. 4. 5. 6. &c. As it followeth in many verſes of the Pſalme.

The which fearefull, and (as it ſeemeth to carnall minded men) ouer harſh and bitter imprecation, it is no other then that which Dauid wiſheth euen againſt himſelfe, as well as againſt any other, if *he had rewarded euill to him that had peace with him.* For then (ſaith he) *Let the enemie perſecute my ſoule and take it: yea let him tread my life downe vpon the earth, and lay mine honour in the duſt. Selah.* As though he ſhould ſay, let him lay it deepe in the duſt, I craue no mercie, &c. For he acknowlegeth, that he ſhould be worthy to looſe all protection of God, and to fall into the hands of his enemies, ſo as they might haue their full deſire in his vtter ouerthrowe.

The like imprecation to that of the 109. Pſalme, we read likewiſe in the propheſie of Ieremiah, in the place before cited; where he putteth vp his complaint vnto God againſt thoſe which recompenſed him euill for good: for there, his imprecation followeth in this manner. *Deliuer vp their children vnto famine, and let them drop away by the force of the ſword, and let their wiues be robbed of their children, and be widdowes: and let their huſbands be put to death, and let their young men be ſlaine by the ſword in battell, &c.* Ier. ch. 18. 21. &c. Theſe fearefull imprecations containe in them as fearefull threatnings, as they themſelues be. For ſeeing God hath by his holy ſpirit guided his ſeruants, as liuely and ſincere interpreters of his holy iuſtice herein, to ſet them downe: there is no doubt but they are ratified in heauen, for the perpetuall admonition and warning of all men to the end of the world, whoſoeuer will auoid that vengeance

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geance, that is contained in them against this sinne.

Neither let any man flatter himselfe, because all this (as hath also bene obserued before) is spoken against the height and extremitie of the sinne of vnthankefulnesse; as though negligence, or forgetfulnesse, or misapplying of beneficence, came not within the compasse of this curse: for euen these sinnes also, are with great seueritie condemned of God.

In the newe Testament, the Apostle Iude hauing layd forth the greatnesse of their sinne, who (communicating in the holy beneficence and contributions of the Christian Churches, and intruding themselues for guestes in the loue-feastes) had no care to feede themselues in the feare of God, and to liue as Christians ought to doe: he sheweth first, the greatnesse of this sinne, in that he saith, such were spottes in their holy feastes, *Cloudes without water carried about of the windes, corrupt trees without fruite, &c.* And then followeth the punishment, which the holie Ghost threateneth and pronounceth: *To them is reserued the blackenesse of darkenesse for euer.* The like is sayd of the Apostle Paul. 1. Tim. 5. 12. 13. concerning the young widdowes who abused the maintenance which they had by the Churches to idlenesse, yea to prating and busie medling, &c.

And now further, let vs reason thus against all kind of vnprofitable consumers of Christian beneficence; that in somuch, as euen they who giue not any thing at all to holy vses, are greatly punished, although they be no sacrilegious riflers and spoylers of Church goods: yea euen they that giue, if it be in hypocrisie, and not with an vpright heart, as we haue a memorable example in Ananias and Saphira his wife: for they were both punished by an extraordinatie and sodaine death, which caused great feare to fall on all the Church, which were the beholders of it, & on as many also as heard of it, Act. 5. 1. &c. 11. And seeing all that boast of greater liberalitie, then they do in truth performe such as King Salomon, saith, *doe boast of false*

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liberalitie, Prouerb. chap. 25. verſe 14. and ſo being mockers of God, cannot ſcape vnpuniſhed, according to that of the Apoſtle, Gal. 6. *As a man ſoweth, ſo ſhall he reape.* In like maner, how ſhould we thinke, that he which receiueth corruptly, that is, contrary to the vertues required to Chriſtian receiuing, neither hath care to vſe that beneficence Chriſtianly which he hath receiued: how can we thinke (I ſay) that ſuch a one ſhould not be ſubiect to the puniſhment? For doubtleſſe, it is no leſſe ſinne to vſe good things ill, then not to giue them well. Is it not as great a ſinne to deſtroy a field of corne after it is ſowne, as Abſolom burnt vp Ioabs corne, 2. Sam. 14. 30. as if Ioab had not cauſed it firſt to be ſowne? But I will not proſecute this point, it being of it ſelfe, to all reaſonable men, as I ſuppoſe, euident & plaine. Wherefore I come to make ſome vſe of it, and ſo drawe to an end of our Treatiſe, as one thereunto called by the importunitie of other great and weightie buſineſſe of the Lord.

To this purpoſe, I beſeech you (I ſpeake to all thoſe that are partakers of holy and Chriſtian beneficence) let vs thinke earneſtly with our ſelues, and weigh the matter, as with equall ballance, in our owne conſciences before hand; what anie of vs ſhould anſwere to the Lord, if we ſhould behaue our ſelues ſo diſſolutely in the abuſe and miſpending thereof, that the Lord ſhould be prouoked to bring forth his ſeruants to witneſſe before his iudgement ſeat againſt vs: that although they had, for his ſake, fed vs, when we were hungry, refreſhed vs with drinke when we were drie and thirſty, clothed vs when we were naked, lodged vs when we were harbourleſſe, viſited vs when we were ſicke and in priſon: nay rather, if they ſhould be brought for witneſſes (as they might be touching ſome of vs,) that they had not onely, for the Lords ſake, kept vs from extreme pouertie and miſerie, preuented our impriſonment, &c. but that they had fed vs deintily, clothed vs coſtly, lodged vs in ſoft bedding, and euery way tende-

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red vs charily, for his sake, if notwithstanding all this, any of vs should not be found carefull to serue the Lord, and so to reioyce the hearts of our nursing-fathers and nursing-mothers, answerable to their so precious and rare kindnesse and bountie poured vpon vs. But much rather if we should idly, profanely, and wickedly waste all that holy prouision, and as it were the Manna of heauen, which hath bene bestowed vpon vs, to the dishonour of the name of God, and to the griefe and discouragement of the hearts of our godly benefactors: let vs (I say) earnestly bethinke our selues, what any of vs could answer in this case. Nay rather, as the truth is, let vs assure our selues, that whosoeuer of vs, shall be found thus culpable, or much lesse; that, out of all question, we should be altogether without answere, as men dumbe and vtterly speechlesse; euen like to that vnmeete and rude guest, that at the marriage feast of the Gospell, in so much as he was found there without his marriage garment, to the dishonour of the feast. And so being speechlesse, and conuict in our owne consciences, of intollerable and sacrilegious wickednesse, what might wee possibly looke for, but as at the commandement of the King and Lord of the feast, or of the Iudge sitting vppon the throne of iudgement, to be taken and bound hand & feete, and so to be cast into vtter darkenesse, where shall be weeping and gnashing of teeth; which was the righteous indgement of God vpon the profane and rude guest, Matt. 22. 11. 12. 13.

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O therefore, how much better; yea how much more blessed and happie shall it be, if according as God of his rich mercie, do make anie of vs partakers of his more speciall grace & fauor, in the inlarging of the tender bowels and compassion of his good and mercifull seruants toward vs; we shall through his grace awake and stirre vp our selues, and inlarge our heartes, yea, if we shall rise early in the morning (as the holy Scriptures vse to speake) that we may speedily and with all diligence indeuour after the

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performance of euerie good dutie, of true chriſtian obedience and thankfulnes both toward God and man, to euerie good beneficiall friend, and to the whole Church of God. For hereunto we are called, yea verie honorablie inuited, and as it were hyred. Hereby alſo are we made debtours to all, ſo far forth as God ſhall vouchſafe to open the doore vnto vs, and to giue vs anie bleſſed occaſion and opportunitie, to perfourme anie good and right ſeruiceable dutie. Thus dooing, we ſhall be ſo far from the diſpleaſing and diſhonouring of God; and ſo farre alſo, from the reprochfull and damnable blot of vnthankfulneſſe, that we ſhall giue God double honour: firſt, in the acknowledgment of his mercie, as it were reached forth, by his owne moſt gratious and diuine hand, out of that fountain and treaſurie of all holie and ſacred beneficence, which is onelie with him and from him: and ſecondlie, we ſhall honour his diuine Maieſtie, in the worke of his ſpeciall grace, whereby he cauſeth his owne image & glorious vertues to ſhine and caſt forth the comfortable beames thereof, from the mercifull affection and liberall actions of his deare childrē. Further alſo, thus doing, we ſhall giue incouragement to thoſe that are beneficially and liberally minded, to continue their liberalitie: yea, (as they ſhall increaſe in ability) to increaſe their well doing toward many, when they ſhal behold it to be wel beſtowed. And, finally thus doing, do we not ſee that euen in the receiuing, we our ſelues doo giue? we giue God his glorie, and we giue his gratious inſtrumentes that which is their due: yea, we giue our ſelues, & all that God hath giuen vs, to God & his Church; which are the only right endes wherefore God hath giuen vs that which we are, and all whatſoeuer we do enioy.

So that although it ſtandeth firme as mount Sion, which our Sauiour Chriſt hath affirmed, that it is a bleſſed thing to giue and diſtribute benefites, rather then to receiue them: yet ſeeing in receiuing as we ought to receiue, we do giue againe that which we ought to giue: if we ſo continue

The punishment of vnthankefulnesse to men.

tinue and abide, we shall also be blessed of God in our deede. Yea, we may be bold to go a step further, & truly affirme, that if any by the grace of God, shall giue better things then they receiue; that is, spirituall things for carnall, as the holy Scriptures call the trãsitory things of this world, heauenly for earthly, eternall for temporall, &c. they shall herein stand more blessed, then if they had giuen only the same thinges of this life which they receiued, yea though they had giuen them to others, in farre greater aboundance then they haue receiued them their owne selues.

Wherefore, that we may conclude, and present this our Treatise, the best gift that for the present we haue, in as dutifull and thankfull maner as we may, both to God and his Church: would to God most humbly, and with al the heart, soule, mind and spirit, that these poore labours may be so blessed and prospered, that not onely beneficence may on all hands, in the which there is any power to helpe, be incouraged and holpen forward to all good ends and purposes, as may be most to the glory of God, & to the mercifull reliefe of euery necessity & need of the poore of his people: but also that all sorts, whosoeuer are partakers of the holy beneficence, whether Ministers of the word of God, or students in schooles of learning, or poore of any other condition, may be moued to be carefull to take such a holy, diligent and profitable course of life, as may best beseeme those, who are nourished in the bosom of the Church, from the speciall treasurie, allowance, and portion, as it were, of the Lord himselfe: that in this their good and godly course of life, they may be happily and eternally blessed of God. And touching those, that as yet haue not this due regard, my humble & harty prayer is, that they may haue grace, so speedily to consider in how feareful an estate they are, that they may be stirred vp to preuent the most wofull & euerlasting punishments of God, by true repentance in a blessed change of their life.

The vſe of the whole Treatiſe.

Yea, that in the treatie of mercie and goodnes, the heart may ſhew it ſelfe inlarged, to all pittie and compaſſion, euen to the vttermoſt boundes of it, as much as may be obteined: would to God, that it might pleaſe him, not onelie to giue this manifold grace to his Chriſtian Churches, trulie profeſſing his name, and the name of our Lord Ieſus Chriſt his onlie ſonne; but alſo that euen in the Church of Rome, which aboue all other Churches in the world, glorieth of moſt large and aboundant donation and giftes, both from Chriſt himſelfe, and all ſortes of Chriſtians, high and lowe, Emperours, kinges, Queenes, Princes, Nobles, and of all inferiour degrees: that ſo manie as in the ſame belong to the election and grace of God, may haue grace, to ſee in howe lamentable an eſtate they ſtand, euen in reſpect of that wherin they doo ſo greatlie glorie. For in ſo much as, both Prieſtlie, cleargie, and all other beneficiaries and beadeſmen among them, doo not onelie moſt impiouſlie abuſe all the latter exceſſiue and ſeruile giftes, which they haue drawne from their blindelie deuoted benefactors (vnder a falſe perſwaſion of eſcaping purgatorie, and of meriting heauen, &c.) to all blaſphemous idolatrie and ſuperſtition: but alſo, in ſo much as they doo likewiſe abuſe all, whatſoeuer was in the former and purer times of Gods true religion and worſhip, giuen of true beleeuing Chriſtians, both good Emperours, Princes and others, to the maintenance of the Goſpell and holy miniſterie therof: it cannot be, but for this ſo generall, moſt heinous and treacherous abuſe of all beneficence, againſt Chriſt and his Goſpell, they muſt needes ſtand moſt culpable before the iudgement ſeate of Chriſt and of God. *The Whore* (as Saint Iohn was inſtructed by that reuelation which our Sauiour Chriſt gaue him from heauen) *which ſitteth vpon the ſcarlet coloured beaſt, and is her ſelfe arayed in purple and ſcarlet, and gilded with golde, and precious ſtones, & pearles, who hath a cup of gold in her hand, full of abominations, &c. ſhe ſhall be damned.* Reuel. ch. 17. 1. &c: Why

ſo?

so? It is declared in the same chapter, and in the chapter next following, that this damnation shall come vpon her, that is, vpō the adulterous church of Rome, *the mother of the whordomes and abominations of the earth* as there she is called because, in steade of mainteining the puritie, and as we may say the virgine-like or mariage chastitie of the faith of Christ, and pure spirituall worship of God: in steade of procuring the saluation of men, by the right vse of Gods holie ordinances, word, Sacramentes, Praier, &c. in steed of cherishing his good and faith-full seruantes, whether poore or rich, noble or of lowe degree, king or meane subiect: it hath not feared to beare, as in the forehead, many names of blasphemie against God and Christ; to commit infinite spirituall and grosse fornications, against the purity of his worship; to make marchandise of the soules of men, for filthie lucre and aduantage, by the corrupting of holie doctrine and promises of the Gospell; to make it selfe drunken with the bloud of the Prophetes, and of other good Saintes and holie Martyrs, onelie because they rebuked, and gaue testimonie against their most wicked abominations: all which blasphemous impieties, and most filthie, treacherous, and cruell practises, were found, both in the chiefe citie, and also in all other places, where this strumpet hath borne anie sway, by making the Kinges of the earth drunken with the wine of her fornication. For these causes therefore (saith the Spirit of God) as appeareth more at large, in those two chapters of the booke of the Reuelatiō of our Lord Iesus Christ, which he made knowne by his Angell, to his seruant Iohn: this most filthie whore shall be most wofullie iudged and condemned of God.

God therefore, (I say yet once againe) of his infinite mercie, and most bounteous goodnes, giue all that be his, both among them, and among our selues, and in all Churches, trulie professing and honouring the most gratious and glorious name of our Lord Iesus Christ; that in this so great and weightie a matter, of Christian giuing and recei-

The vſe of the whole Treatiſe.

uing of holie beneficence, (which ſo generallie and ſo nearelie concerneth and bindeth all, to dutifull regard in either reſpect) that we may auoide all the errors and ſinnes thereinto incident, (the which as hath bene declared are manie and great) and ſo eſcape the heauie plagues and puniſhmentes of God due to the ſame, both in this world, and in the world to come. And that on the contrary we may be ſo guided by the holy Spirit of God, to proceed according to the ſtreight line, and euen and equal meaſure of his word, both in Giuing & Receiuing here for a while; that for euer we may be partakers, of the moſt precious and inualuable gift, of euerlaſting life and happineſſe, in the glorious kingdome of heauen, through the onelie worthineſſe and merit, of our Lord Ieſus Chriſt, the only begotten ſonne of God; to whom with the father, and the holie Ghoſt, three moſt glorious and diſtinct perſons, one true, eternall and euerliuing God, onlie wiſe, holie, righteous, gratious and merciſull, moſt bounteous Lord God, the onelie author and fountaine, and the onlie wiſe diſtributer and diſpoſer of all good giftes and graces, both in heauen and in earth; be all praiſe, honour and glorie, maieſtie and thankſgiuing, aſcribed, and acknowledged of vs, and of all creatures, both viſible and inuiſible, both nowe and for euer and euer, in all thinges: and namelie for his late gratious ſuccour, againſt the yeeres of dearth among our ſelues, for renewing of our plentie; for the ſuppreſſing of the roguiſh life, and thereby, for opening of a doore, to the more orderlie and comfortable practiſe of true liberalitie: who alſo vouchſafe to giue grace, that on all handes, it may bee dulie practiſed and put in holie and Chriſtian execution. Amen.

AN

An Addition of choiſe Sentences gathered out of ſundrie Writers both Chriſtian and heathen, which may to good purpoſe be referred to the Chapters of either part of the Treatiſe, according to the direction hereafter ſpecified.

Multa delectant, pauca vincunt. Though a fewe (proofes or precepts) beare the ſway, yet variety is delightſome and pleaſant, Sen. de Benef. lib. 7. cap. 1. Excellency of beneficence & liberalite.

Beneficentia ac liberalitate nihil eſt naturæ hominis accommodatius: Nothing is more beſeeming mākind then beneficence and liberalitie: *Cicero Off.* 1. And *lib.* 2.

Summi cuiuſq; bonitas commune perfugium eſt omnibus: As euery man is in more high eſtate, ſo ought he to be a more common refuge for a any man to flie vnto.

Nihil eſt tantopere expetendum homini, inprimis diuiti, quàm vt ex animo benefaciat. Nothing is ſo earneſtly to be deſired of a man, ſpecially of a rich man, as that he may haue grace to be hartily beneficially *Fr. Iunius, annot. Prou.* 19. 22.

It is a ſpeciall blemiſh to graue and learned men, and of great iudgement in the Scriptures, being alſo rich & wealthy, if they ſhall be noted to be nothing ſutable in liberality but on the contrarie: For ſuch to abound in this dutie, it giueth thē as great a grace in the eyes both of God & man, as any knowledge, or ſpeech, or any other, or all their gifts put together: *For that which is to be deſired of a man is his goodneſſe.* Prou. 19. 22.

Read in the verie godly and frutfull Lectures of *Samuel Bird* of Ypswidge, vpon the 8. and 9. chap. 2. epist. Cor. pag. 26. 27. 28.. And againe pag. 82. *Kindnesse to other giftes is as the face to other parts of the body, &c.* I pray reade the places diligently, and all other the godly instructions of that little booke vpon those two chapters. For as he truly saith, pag. 33. *In hard times if men would knowe what regard they should haue of their poore brethrē, they should consult with those chapters of the Apostle wherein the holy Ghost hath of purpose set downe his holy will and pleasure vnto vs.*

Sentences to be referred to the first Chap. of the first part of the Treatise.

Excellency of Giuing.

Apud homines moderatissimos quosque præstabilius habetur beneficium dare quàm accipere: atque antiquior est misericordia quàm lucrum. Among all sorts of men, such as haue bene of most discreet iudgement, it hath bene accoũted a more excellent thing to giue then to receiue a benefite: & more honourable to shew mercie then to seeke after lucre. *Greg. Nazianz. Orat. 27. de Pauperum amore.*

And againe. Οὐδὲν ἔστως ὡς τὸ εὖ ποιεῖν ἀνθρώπῳ ἐκ Θεοῦ. *Nihil beneficentia diuinius in hominem cadit. Naz. Orat. 18. ad ciues Trep.*

Nulla in re magis Deo similes sumus quàm beneficentia: We are in nothing more like to God, then when wee practise beneficence. *Plinie* and other among the heathen. Reade *Calu. Harm. Euang.* vpon the 45. verse of the 5. ch. of Matth.

Generosi animi & magnifici est iuuare & prodesse: He hath a right Gentlemanlike and noble mind who is beneficiall & helpefull. *Seneca.*

Demosthenes being asked wherin man resembleth God, he answered, that it is τὸ ἀφελεῖν καὶ ἀληθεύειν to be beneficiall, and to speake the truth.

Quis tam miser, tam neglectus, qui Dei munificentiam non senserit? & ad quem non aliquid ex illo benignissimo fonte manauerit?

nauerit? Who is ſo miſerable or forlorne, that he hath no comfort of Gods bountie? and to whom nothing hath iſſued from that moſt gratious founiaine? *Seneca de Benefic. lib. 4. cap. 4.*

Homo nihil tam Dei habet quàm benefacere, vt ſuperius dictum eſt: καὶ ὁ μὲν μείζω, ὁ δὲ ἐλάττω εὐεργετῇ ἑκάτερος, οἷμαι κατὰ τὴν ἑαυτοῦ δύναμιν. Yet God in great matters, man in ſmall things: either of them according to their power.

Dei proprium eſt perpetuo ſaluandi ſtudio teneri, nec hominum indignitate à benefaciendo abſterreri. Gualterus.

Religionis ſumma eſt imitare quem colis. It is an abridgement of religion for a man to imitate God whom he worſhippeth. *Aug. de Ciuit. Dei. lib. 8. cap. 17.*

Magna certè beneficentiæ laus, quòd teſte Spiritu ſancto, piæ ac perfectæ vitæ ſummam in ſe continet. It is verily a great praiſe of beneficence in ſo much as (the holy Ghoſt bearing witneſſe) it comprehendeth the ſumme of a godly & entire life. *Caluinus in Act. Apoſt. cap. 9. 36.*

Regem, armis quàm munificentia vinci, minus flagitioſum. It is not ſo heinous a thing for a king to be vanquiſhed in battell as to faile in bountifulneſſe. *Saluſt. Bell. Lugurth.*

Sentences that may be referred to *the ſecond Chapter.*

Beneficentia ex beneuolentia manare debet. Affectus tuus nomen imponit operi tuo. Weldoing ought to proceede from well-willing. Such as is the affection, ſuch is thy action. *Amb. Off. cap. 30.*. A Gift muſt be giuen willingly

Bneneficentia complectitur & cordis beneuolentiam, & operis beneficium. Beneficence comprehendeth both the beneuolence of the heart, and the benefite it ſelfe, as touching the outward worke.

Beneficium nullum eſt niſi quòd amica & benigna voluntas ad nos defert. It is no benefite at all if friendly good will be not the meſſenger of it. *Sen. de Ben. lib. 6. cap. 7.*

And *cap. 11. Voluntas omne officium perficit.*

Benevolentia eſt cõmunis quædã parens omniũ, Amb. Off. 1. 30 *Magnificentiſſimæ bonitatis eſt vt tuum quoq; inimicum diligas.* That goodneſſe is moſt noble or bounteous when a man can heartily loue and tender his enemie. Aug. Enchirid. cap. 73.

A Gift muſt be free.

A Gift muſt be free according to our common ſpeach, *What is more free then Gift?*

Id iuſtè, id piè, id humanè fit quod ſine ſpe recipiendi feceris. That is iuſtly, that is Godly, that is curteouſly done in deed which is done without looking to receiue any thing againe. *Lactant. Inſtit. diuin. lib. 6. cap. 11. And cap. 12. Tenendum eſt omni modo vt ab officio miſerecordiæ ſpes recipiendi abſit omnino. Aliter non humanitas erit illa, ſed beneficij fœneratio. Danda autem ſunt beneficia non fœneranda.*

Non eſt dubium quin is qui liberalis benignuſue dicitur, officium non fructum ſequatur. It is out of all doubt that he which rightly beareth the name of a liberall or kind man, followeth not after profit but looketh what belongeth to good dutie it ſelfe. *Cicero, lib. 1. de Legibus.*

Beneficiorum ratio ſimplex eſſe debet: tantum eroga, &c. Ne ceſſaueris dare, opus tuum perage, et partes boni viri exequere. The purpoſe of beſtowing benefits ought to be ſimple and for it ſelfe: onely giue, &c. *Sen. de Ben. lib. 1. cap. 2. Et lib. 4. cap. 1. Calcatis vtilitatibus ad vertutem eundum eſt.* And againe, *Vera beneficentia eſt ipſo benefaciendi opere latiſſima.* And in the ſame booke he diſputeth earneſtly and at large againſt the Epicure that *Beneficenca* is *res per ſe expetenda.* Beneficence is to be deſired euen for the loue of it ſelfe. And to ſpeake as the truth is, *A gift in that it is a gift can not be a thing inforced.*

A Gift muſt be chearfully giuen.

Aliquando gratius eſt quod facili quàm quod plena manu datur. There is a time when that is more acceptable which is giuen with a readie hand then that which is giuen with a full hand. *Sen. lib. de Benef. 1. cap. 7. Et lib. 2 cap. 1. In beneficio iucundiſſima eſt tribuentis voluntas.* And chapter, 11.

In

In munere conferendo adijcienda eſt omnis humanitas. Non tantum des oportet, ſed etiam ames. A gift is to be giuen in a moſt courteous maner. Thou muſt not only giue, but alſo giue of loue. *Alacritas dandi ipſa largitione maius quid & perfectius eſt.* Cheaefulneſſe in giuing is a thing of greater perfection then is the gift it ſelfe: *Greg. Nazianz. Orat. de pauperum amore.*

And *Caluin. in ep. ad Cor. 2. cap. 8. verſ. Alacritas præoccupandi facile ipſo ſuperior eſt.* And verſe 2. *In arctiſſima paupertate futuri ſimus liberales, ſi quod facultatibus arcæ deſit, ſimplicitate animi ſuppleamus.* We may attaine to be verie liberall in the greateſt ſtraightneſſe of pouertie if we make a ſupply of that which is wanting in the coffer by the vfeined readineſſe of the mind.

Lætandum eſt, non lugendum cùm donum dederis. Nazianz. de Paup. amore.

Externa beneficentia niſi oriatur ex corde, nihili eſt coram Deo. Vnles outward beneficence ariſe frõ the inward affection of the heart, it is of no account before God. *Caluinus in Act. 4. 34.*

Eorundem eſt & à Deo aliquid habere, & ijs quæ habent, ſecundum Deum vti. They that enioy any thing frõ God haue this from him alſo, that they vſe the ſame according to the will of God. *Greg. Naz. de pauperum amore.* It is a ſpeciall gift of God for any to haue the grace to be beneficiall.

Diffidentia radicitus in nobis hæret quæ nos arcet ab omnibus charitatis officijs donec Spiritus gratia corrigatur. Diſtruſtfulneſſe is ſo faſt rooted in vs, that it withholdeth vs from all duties of charity vntill it be corrected by the grace of the holy Ghoſt: *Cal. in 2. Cor. 8. 1.*

Quare non das tua Deo? Diffidis timens ne non iterum recipias? Quid verò rationis iſtud habet? Qui enim dedit tibi à quo nihil acceperat, quemodo non magis dabit poſtquam acceperit. Wy giueſt thou not of that which thou haſt to God? Doeſt thou diſtruſt, fearing that thou ſhouldeſt not receiue it again? what reaſõ is in this? for how ſhuld not he who hath giuẽ to thee, while yet he had receiued nothing of thee, giue A gift muſt be giuen in faith.

the much rather after that he hath receiued ſome things. *Chryſoſt. in cap. 3. ad* Rom. *Serm. 7. in morali eiuſdem exhortatione.*

Nomen gratia poſuit Apoſtolus. 2. Cor. 8. 4. *ad commendandam eleemoſynam. Eſt enim gratuitum Dei Patris cœleſtis donum. Et filij eius benefaciendo, ſunt illius bonitatis, et imitatores ingenui, et œconomi fideles.* The Apoſtle ſpeaketh of liberalitie, calleth it by the name of Grace, in the commendation of almeſgiuing. For it is a free gift of God the heauenly father. And his children, in that they practiſe beneficence, they are both kindly imitators of his goodneſſe, and alſo his faithfull and truſty Steward, *Caluinus.*

A Gift is to be giuen with an humble mind.

Ipſe Chriſtus dicit, quando omnia feceritis, dicite inutiles ſerui ſumus, &c. Cum dilectionem exhibemus, cum pecuniam damus egenis, debitum implemus, non ſolùm ideò quòd Deus prior beneficijs ſuis ſibi nos fecerit obnoxios, ſed ob id quod quæ ſua ſunt diſtribuimus, quandocunq; quicquid tandem dederimus. Chriſt himſelfe ſaith, when you ſhall doe all that you can, ſay, we are vnprofitable ſeruants, &c, when we ſhew forth our brotherly loue, when we giue money to the poore, we doe performe but that which is our dutie, not onely becauſe God hath firſt of all made vs bound to him by his benefites beſtowed on vs, but alſo for that all thinges which we at any time giue, they are his whatſoeuer we doe giue. *Chryſoſt.* in the. place before alleaged.

A Gift muſt be thought well beſtowed when it is giuen to the poore.

To this purpoſe God honoureth them with the name of his poore Saintes. 2. Cor. 8. and 9.

Hinc ad miſeros & inopes non vulgaris redit conſolatio, quòd licet probroſi ſunt & abiecti coram mundo, non ſecus tamen filio Dei pretioſi ſunt, quàm propria membra. Et certè ille fratres appellans incredibili eos honore dignatur. Hence no ſmall comfort commeth to thoſe that be miſerable and deſtitute, inſomuch as howſoeuer they be diſdained and diſpiſed of the world, they are for all that, no leſſe precious to the ſonne of God then are the members of his owne body. And certainely in that he calleth them brethren, he vouchſafeth

saſeth them greater honour than a man can conceiue. *Caluin. Harm.* in Matth. 25.39. And Luke 16. 22. *Pretiosa anima in fœdo et putrido corpore Lazari latuit, quæ ab Angelis in beatam vitam defertur.* A verie pretious soule was hidden in the foule and putrified body of Lazarus, which is by the Angels carried into a blessed state of life.

Iustitiæ coniuncta est beneficentia quam eandem vel benignitatem vel liberalitatem appellare licet. Cicero Off. lib. 1. And againe, *Nihil est liberale quod non sit idem iustum.* Nothing is done liberally which is not done iustly. A Gift must be giuen in righteousnesse.

We must drinke the water of our owne Cistern, &c. and so let the same flowe forth for the reliefe of others. If we take not this course, we imploy our riches to no profitable vse.

Puteus (inquit Ambrosius) si nihil hauries, inerti otio et degeneri situ facilè corrumpitur; exercitatus autem, niteſcit ad speciem, dulceſcit ad potum: ita et acernus diuitiarum cumulo arenosus, speciosus est vsu, otio autem inutilis habetur. Deriuato igitur aliquid de hoc puteo &c. lib. de Nabuthe, cap. 12. And againe *Serm. 81. An neſcitis, inquit, quia puteorum aqua si frequentius hauriatur et salubrior efficitur et abundantior: quod si otiosa remanserit et immobilis, inutilior et corruptior fit. Sic etiam diuitiæ, &c. Lege etiam eandem similitudinem si placeat, apud Basilium: Concione prima in auaros diuites.*

Liberalitas est decens ac moderata acquisitio et erogatio pecuniæ, auaritiæ et prodigalitatis extremis tanquam finibus circumscripta. Nam si non tantum quantum oportet tribuas, auaritia oritur; sin excedas in dando modum, deſq; plus quàm oportet, et cui non oportet, et quando et qua causa non oportet, in vitium laberis prodigalitatis. Speusippus. A Gift must be giuen with discretion.

Pars optima beneficij est vt datum sit iudicio. A benefit is then best giuen when it is most discreetly giuen. *Sen. lib. de Ben. 1. cap. 15.* And *lib. 4, cap. 10. Turpissimum genus dandi est inconsulta donatio.* Vnaduised giuing is the worst giuing.

Retinere quod in manum nostram posuit Deus: si modo parcè et frugaliter nos et familiam alentes, partem aliquam pauperi-

bus erogemus, maioris virtutis eſt quàm omnia dilapidare. It is a greater vertue to keepe that which God hath put into our hand, if ſo be, we maintaining our ſelues and our familie, do giue ſome portion to the releiſe of the poore, then if we ſhould rechleſſie conſume all. *Calu. Harm. enang. in cap. 19. verſe, 20. 21.*

Poſſe liberalitate vti, non ſpoliantem ſe patrimonio, nimirum eſt pecuniæ fructus maximus. Cicero Off. lib. 2.

And againe, *Curandum eſt vt quod libenter facis diutius id facere poſſis.* Seeing thou doeſt a thing which is of thy free good will, order the matter ſo that thou maieſt continewe the longer in the dooing of it.

To this purpoſe diuerſe cautions are to be obſerued. 1. *Ne obſit benignitas.* 2. *Ne maior ſit quam facultas.* 3. *Vt non ab oſtentatione proficiſcatur.* 4. *Vt pro dignitate cuiq; tribuatur. Cicer. Off.* 1. Theſe cautions are engliſhed before.

As touching the afflicted alſo the ſame author ſaith thus. *In collocando beneficio, & in referenda gratia, ſi catera paria ſunt, hoc maximè officij eſt, vt quiſq; maximè opis indigeat, ita eum potiſſimum opitulari. Off. lib.* 1. And *lib.* 2.

Propenſior benignitas eſſe debebit in calamitoſos. Mercifulnes ought to be more inclinable toward ſuch as be in great diſtreſſe. *Præſertim ſi non ſint digni calamitate.* and ſo much the rather if they haue not deſerued their miſery. *Offic. lib.* 2.

To this purpoſe the ſaying of another heathen man is not to be neglected Μοχθηροῖς ἐν χρείᾳ ἐπιδεῖ χρηστὸς ἀνήρ. *Etiam improbis in neceſſitate ſuccurrit vir bonus. Debetur enim hoc officium, ſi non meritis illius qui iuuatur, certè naturæ. Et bonus aliquando fieri poteſt qui malus eſt.* He may be a good man hereafter, who is an euill man now. *Humanitati dandum ſi non ipſi homini.* We muſt giue for manhoodes ſake, or becauſe he is one of manikind, though the man himſelfe be vnworthy. *Ariſtoteles. Deus eſto calamitoſis, Dei miſericordiã imitando. Nazianz.*

Where ſuch good diſcretion is not vſed, the heathen

prouerb may iustly take place. *Largitio fundum non habet.* All is lost that is giuen: Like as if a man should poure water into a sieue or any other vessell which wanteth the bottome. *Cicero. Off.* 2. And in his first booke.

Beneficia temeritate quadam siue iudicio vel modo in omnes, vel repentino quodam impetu animi, quasi vento incitati, non sunt ita magna, atq; ea quæ iudicio consideratè constanterq; delata sunt. These benefites which are bestowed rashlie, without iudgement or moderation, hand ouer head, with a sodaine passion of the mind, violently huffed vp, as it were with a violent blast of winde, they are not so worthy as those which are bestowed aduisedlie and in a constant or setled course.

Nec auarum te Deus, nec profusum vult: collocare te vult quæ habes, non proijcere. It is Gods will that thou shouldest be neither couetous nor prodigall: it is his will that thou shouldest orderly dispose of that which thou hast and not to cast it away at randome. *Aug. lib. de decem chordis.* ch. 12. The like speach vseth *Amb. Deus non vult simul effundi opes, sed dispensari. Off. lib.* 1. *cap.* 30.

And againe, *Serm.* 81. *Perit omne quod perditis datur.* All is lost whatsoeuer is giuen to such as are passe-graces, as we vse to speake.

Qui largiuntur indignis ea quæ dignis conferri debebant, tria committunt absurda. 1. Nam & ipsi iacturam faciunt. 2. Et in bonos contumeliosi sunt. 3. Et malos roborant, materia vitiorum suppeditata. ἐζημίωσαν ἑαυτοὺς, ἐνύβρισαν τοὺς χρηστοὺς, τοὺς φαύλους ἐνίσχυσαν ὕλην ἁμαρτιῶν χορήγησαντες. *Gesnerus Serm*: 77. They that giue to the vnworthy that which ought to be bestowed on the worthy, they commit three absurd and vnreasonable things. For first, they damage themselues or loose that which they giue. Secondly, they are iniurious to those that be good. Thirdly, they confirme the wicked in their wickednesse by cherishing them in their sinnes.

Liberales non sunt (saith Cicero) *qui epulis & viscerationibus, gladiatorum muneribus, ludorum, venationumq;*

apparatu pecunias profundant &c. Sed qui ſuis facultatibus, aut captos à prædonibus redimunt, aut as alienum ſuſcipiunt amicorum cauſa, aut in filiarum collocatione adiuuant. Offic. 2.

And againe, *Benefacta male locata, malefacta arbitror. Ennius apud Ciceronem, ibidem.* My iudgement, ſaith Ennius, is that benefites euill placed may well be accounted for euill deedes.

Neuertheleſſe, as Ambroſe writeth in his Offices lib. 2. cap. 28. *Neceſſitates aliorũ quantum poſſumus iuuare debemus, et plus interdum quám poſſumus.* We muſt ſuccour the diſtreſſed as much as lyeth in vs, yea and ere while more then we are well able. And *Caluin* vpon 2. Cor. 9. 1. *Sanctos negligere cùm ope noſtra indigent, plus quàm inhumanum eſt.* It is more then diſcurteſie to neglect to relieue the Saints of God when they ſtand in neede of our helpe.

Præcipua eſt liberalitas (inquit Amb.) redimere captiuos, et maximè ab hoſte Barbaro qui nihil deferat humanitatis ad miſericordiam, niſi quod auaritia reſeruauerit ad redemptionem. lib. 2. cap. 15. Et cap. 16. Modus liberalitatis tenendus eſt, maximè Sacerdotibus, vt non pro iactantia ſed pro iuſtitia diſpenſent. Nuſquam enim maior aniditas petitionis. Veniunt validi, veniunt nullam cauſam niſi vagandi habentes, et volunt ſubſidia vacuare pauperum, exinanire ſumptum. &c. Ea ergo menſura ſit, vt neq; humanitas deſeratur, nec diſtituatur neceſſitas.

Pleriq; ſimulant debita. Sit veri examen. Exutos ſe per latrocinia deplorant, &c. Qui modũ obſeruat auarus nulli, largus omnibus eſt. Non enim ſolas aures præbere debemus audiendis precantium vocibus, ſed etiam oculos conſiderandis neceſſitatibus. Plus clamat operatori bono debilitas, quàm vox pauperi. Neq; verò fieri poteſt, vt non extorqueat amplius importunitas vociferantium: ſed non ſemper impudentiæ locus ſit. Videndus eſt ille qui te non videt: requirẽdus ille qui erubeſcit videri. Ille etiam clauſus in carcere occurrat tibi: ille affectus agritudine mentem tuam perſonet qui aures non poteſt.

Et paulò inferius, cap. eodem. Sicut modus liberalitatis tenendus

dus eſt, ita etiam calcar plerunq; adhibendum videtur. Modus igitur vt quod benefacis, id quotidie facere poſſis, ne ſubtrahas neceſſitati quod indulſeris effuſioni. Calcar propterea, quia melius operatur pecunia in pauperis cibo, quàm in diuitis ſacculo. Caue ne intra loculos tuos includas ſalutem inopum, & tanquam in tumulis ſepelias vitam pauperum.

Non adeò timendum eſt (inquit Caluinus) ne ſimus in largiendo nimij: periculum eſt à nimia tenacitate, in 2. *Cor.* 8. 13. We are not ſo much to feare leſt we ſhould be exceſſiue in giuing: the danger is rather concerning too faſt keeping.

The mindes of men are like to a fire of greene wood, which will aske much blowing before it will burne. Lect. of *S. B. of Ipſw.* pag. 21. 22. And pag. 36. They muſt like yron haue their heating before they can be wrought vpon. And againe pag. 45. Commonly our hearts are like paper oyled, which hardly receiueth the print of the pen.

Τὸ ἀγαθὸν τοῖς ἀγαθοῖς ἡδὺ· καὶ γὰρ θησαυρὸς καὶ πᾶν ἀεὶ ἀποδοθὲν χαρὶν ὀφείλει.

Benefacito bonis. Pulcher enim theſaurus eſt apud virum bonum debita gratia. Iſocrates. Quod benè fit bonis haud perit. Plaut. Melius apud bonos quàm apud fortunatos beneficium collocari puto. Cic. Off. 2.

Nulla beneficentia niſi τῇ συμπαθείᾳ coniuncta Deo placet. No beneficence pleaſeth God, vnleſſe it be done with pitie and compaſſion. *Calu. in* 1. *ep. Ioh. cap.* 3. 17. and *Harm. Euang. Mat.* 5. 48. A gift muſt be giuen with cõpaſſion ouer the needy.

Miſericordia mercenario amori opponitur, qui priuato commodo alligatus eſt. Mercy is oppoſed to merchandizing loue which is tyed to a mans priuate commodity. Euerie man of any ability is bound to giue.

Miſericordia communis eſt vſus: ideo commune præceptum omnibus, &c. There is a common vſe of mercie, and therefore the commandement is giuen in common to all. *Amb. lib.* 2. *Comment. in* 3. *cap. Luca. Miſericordia eſt plenitudo virtutum. ibidem. Dines in miſericordia, diues eſt in Deo. Idẽ lib. de Nab. cap.* 14. He that is rich in mercie, is rich in God.

Omnis benignitas properat & proprium eſt libenter facientis citò facere. Tardè, nolentis eſt. Seneca de Bçnef. lib. 2. cap. 5. A gift is to be giuen ſpeedily.

Bis dat qui citò dat.

Gratia ab officio quod mora tardat abeſt. Delay diſgraceth a gift or any other performance of dutie.

Ἡ βραδύτης λυμαίνεται τὴν δόσιν. *Tarditas vitioſum reddet munus. Democritus.*

Beneficentia virtus eſt quæ moram non patitur. Naz. orat. de Paup. amore.

In exercenda beneficentia, præſenti neceſſitati conſulendum ſi velimus veram æquitatis regulam ſeruare. In the practiſe of beneficence we muſt tender preſent neceſſitie, if we minde to obſerue the true rule of equitie. *Calu. in. 2. Cor. 8. 2.*

A gift is to be giuen rather in a mans life time, then to put it altogether off vntill he be dead.

They which reſerue all their giftes till after their death, doe neither giue any teſtimonie that they truſt not in vncertaine riches, but in the liuing Lord: neither haue they the benifit of their praier to whom they doe giue. For to what purpoſe ſhould men pray for them at ſuch time when praier will doe them no good. Lect. of S. Bird. of Ipſw. pag. 96.

Gifts are to bee giuen for the maintenance of the miniſtery of the word.

Fieri nequit, ſi verbum habeatur in pretio, quin Miniſtri quoque honeſtè ac liberaliter tractentur. It cannot be but if the word be precioufly eſteemed, the miniſters of it ſhall be alſo honeſtly and liberally dealt withall. *Cal. in 6. Galat.*

Non vult Apoſtolus congeriſine modo ſuperfluam abundantiam: ſed ne quid deſit neceſſarijs vitæ ſubſidijs. Nam & frugali victu contenti debent eſſe Miniſtri: & ſemper luxuriæ pomparumq; periculo eſt obuiandum. Idem.

Tanta merces debet eſſe euangelizanti regnum Dei vt neque contriſtetur, neq; extollatur. Non tam vt abundet, quàm vt non deficiat. He that preacheth the Goſpell of the kingdome of God ought to haue ſuch an allowance for his his maintenance that he be neither diſcouraged, nor haue occaſion to be puffed vp or made loftie in his mind. Not ſo much that he ſhould haue any ſuperfluitie, as that he ſhould not be puniſhed with want. *Amb. Comment. in cap. 5. 1. epiſt. ad Timotheum.*

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Negletus Doctorum & Miniſtrorum verbi, turpiſſima eſt ingratitudo. Nam qua mercede ineſtimabilem æternæ vitæ theſaurum, quem per illorum prædicationem obtinent, remunerabuntur? It is moſt ſhamefull ingratitude to make ſmall reckening of the Teachers and Miniſters of the word of God. For with what recompence ſhall they reward that vnualuable treaſure of eternall life, which they are by their preaching made partakers of: *Caluinus comment. in Gal. cap. 6.* And in the ſame place, *Æſtus Satanæ hic eſt, alimentis fraudare pios Miniſtros, vt Eccleſia talibus deſtituatur.* This is the very wilineſſe of Satan to defraud godly miniſters of their maintenãce, that the Church of God might be bereaued or diſappointed of them.

Colloca theſaurum tuum ſecundum mandata Altiſſimi, quod vtilius erit tibi quàm aurum ipſum: Beſtow thy treaſure according to the commandements of the moſt high: which ſhal bring thee more profit then can gold it ſelfe. *Eccleſiaſticus. 29. 11. 14.* The word of God is the rule of beneficence.

Pro virili parte operare iuſtitiam, ſic tamen vt quantum diuitijs inter cæteros, tantum opere præcellas. Exerciſe thou iuſtice according to thy abilitie; yet ſo, that by how much thou excelleſt others in wealth, by ſo much thou maiſt go before them in the excellency of thy worke: *Lactant. Inſtit. diuin. lib. 6. cap. 12.*

Hæc ſequenda eſt regula, vt quiſque reputans quantum ſibi datum ſit, tanquam rationem redditurus, benignè cum fratribus communicet. Ita fiet vt qui tenuis eſt liberalem habeat animum: & exiguum munus, opimi & ſplendidi ſacrificij loco habeatur. This rule is to be followed, that euerie man taking an account of himſelfe how much hath bene giuen vnto him, ſhould euen as if he were to giue vp his account vnto God, make his brethren partakers of his liberalitie. So ſhal it come to paſſe, that he which is of meane eſtate, ſhal neuertheles haue a bountiful heart: & a litle gift ſhall be accepted in ſteed of a rich & honourable ſacrifice:

Caluinus in Act. Apoſt. cap. 11. 29. And vpon 2. Cor. 8. 8. *Deus nuſquam Summam præfigit. Vnuſquiſq; eſt ſibi propriæ beneficentiæ arbiter.* God doth no where appoint what ſumme any ſhould giue, but euery one is with himſelfe to determine his owne beneficence.

Pulcherrime hoc & beniguiſſime facit Deus, quod non ex pretio rei datæ, ſed offerentis facultate & animo donum æſtimet. Geſnerus Serm. ſement. 76.

Munus non de pondere ſui, ſed offerentium voluntate penſatur. Hieron. in ep. conſolat. ad Iulianum.

Non queritur quantum, ſed de quanto & quo animo. Ambroſ. Comment. in cap. 9. 2. *ep.* Cor.

Et Caluinus ibidem. Munificentia non tam æſtimatur à Deo ex ſumma, quàm ex animo. God doth not ſo much eſtimate the giftes which any giue by the quantitie of them, but according to the affection wherewith they are giuen. And againe vpon the 8. ch. of the ſame ep. verſe. 13. *Tam in exigua quàm in magna facultate placet Deo liberalis voluntas.* A franke or liberall affection, is acceptable to God, as well touching thoſe that are in a meane, as thoſe that are in a more wealthie eſtate.

And withall let vs here take the occaſion to remember the wiſe ſaying of another godly learned man whoſe wordes are theſe as followeth. *As in ſtrait hearted men their will is not ſo large as their gift, though it be but a little that they giue. So in open hearted men, though they giue as much as they are able, yet is their deſire larger then their gift. Read Lect. of S. B. of Ipſw.* vpon the 8. and 9. ch. of 2. Cor. pag. 10. And pag. 11. he doth to very good purpoſe admoniſh that, *The affection of a rich man cannot be great, except he giueth very much.* To wit in compariſon of a man of meane eſtate.

A gift is to be giuen without deſire of vaine glorie.

Perfecta eſt liberalitas, vbi ſilentio quis tegit opus ſuum, & neceſſitatibus ſingulorū occultè ſubuenit: quē laudat os pauperis & non labia ſua. Liberalitie is then verie worthie and commendable when a man concealeth that which he doth and couertly

couertly relieueth euery mans neceſſitie: euen the liberalitie of ſuch a one (I ſay) is very commendable, whom the mouth of the poore man praiſeth, and not his owne lippes. *Ambroſ. Off. lib. 1. cap. 30.* And in the ſame chapter. *Dum mercedem quæris iactantiæ, remunerationis fructum amittis.* While thou ſeekeſt the reward of humane boaſting, thou looſeſt the fruite of diuine remuneration. Neuerthleſſe, we muſt withall vnderſtand, that this rule of hiding priuate beneficence, muſt not hinder the open practiſe of publike contributions, though that alſo muſt be likewiſe performed with a right, ſober, ſincere, and godly mind.

Eleemoſyna duplex eſt. Almes or mercifull liberalitie is of two ſortes.

1. *Publica, ex ærario, idq; ex Magiſtratus & Eccleſiæ præſcripto.* Publike, and that by the appointment of the ciuil magiſtrate and the Gouernours of the Church.
2. *Priuata, pro cuiuſuis arbitrio & neceſſariis occaſionibus, quæ ſubinde ſe offerre ſoleant ex ſingulari Dei prouidentia.* Priuate, as euery man thinkes good according to thoſe ſpeciall occaſions which God in his particular prouidence doth nowe and then offer. &c. *Gualterus.*

Benefacta benefactis cumulanda. Priora ſequentibus oneranda. One benefit is to follow vpon an other. Mercifull men are to continue yea as much as may be to increaſe their liberalitie in giuing.

Longa pietas omne munus nutrire debet. Continuance in godlineſſe muſt cheriſh all well doing. *Seneca. lib. 2. de Ben. cap. 11.* And againe, *Niſi beneficia adiuueris, perdes. Parum eſt dediſſe, fouenda ſunt, &c. ibidem.*

God giueth to all men liberalitie without any vpbraiding μὴ ονειδίζων Iames ch. 1. 5. Him therefore ought all men to imitate and follow in their practiſe of giuing. He that giueth is not to vpbraid any with that which he hath giuen.

Odioſum hominum genus eſt officia exprobrantium. They that vſe to twitt men with that which they haue done for

for them, (ſpeciallie if they be ſuch as do not ſhew themſelues vnthankfull) they are a verie tedious kind of people. *Lege Geſnerum Serm. ſentent.* 77.

Et ibidem. Μὴ ὀνειδίσῃς τῷ φίλῳ σοῦ χάριτας, ἴσῃ γὰρ ὡς οὐ δεδωκώς. vpbraid not thy friend with thy benefites for thou ſhalt be as one that had not giuen at all. *Sextus.*

Quærela beneficij amiſsi, non bene dati ſignum eſt. Sen. de Ben. lib. 7. cap. 29.

Conuenit tum in dando munificum eſſe, tum in exigendo non acerbum. It beſeemeth a man verie wel, as to be bounteous in giuing, ſo not to be eger or harſh in vrging or extorting: *Cicero off. 2. Et in Lælio. Benefici liberaleſq́; ſumus non vt exigamus gratiam, neque enim beneficium fœneramur, &c.*

Hæc beneficij inter duos lex eſt (ſaith Seneca) *Alter, ſtatim obliuiſci debet dati: alter, accepti nunquam.* Such is the lawe of beneficence concerning the Giuer & the Receiuer. The one ought forthwith to forget what he hath giuen: The other neuer what he hath receiued. *Seneca, lib. de Benef. 2. cap.* 10. And chapter 11. *Qui dedit beneficium taceat: narret qui accepit. Si quis coram nobis narrabit (ſcilicet, quæ benefecimus) reſpondendum eſt. Digniſſimus quidem ille eſt maioribus beneficijs: quæ ego magis velle me ſcio præſtare, quàm poſſe. Et hæc ipſa non venaliter nec ea figura qua quidam reijciunt quæ magis ad ſe volunt attrahere, &c.*

Equidem (inquit Demoſthenes) cenſeo eum qui beneficium accepit oportere omni tempore meminiſſe: eum autem qui dedit continuò obliuiſci.

A note to be referred to the particular rehearſal of the examples of beneficence, mentioned throughout the bookes of the holy Scriptures

Videte quæſo (ſic enim Greg. Nazianz. Oratione 27. de Pauperum amore) quam conſtans ſit minimèque fucatum mandatum diuinum atque exemplum de beneficentia miſericordiaque erga pauperes. Neque enim hominibus Spiritu ſancto impletis, ſatis fuit ſemel atque iterum de pauperibus ſermonem habuiſſe: nec quidam duntaxat de his verba fecerunt, reliqui minime: aut alij copioſius, alij parcius, velut de re non ita magna, nec admodum neceſſaria: verum & omnes in vniuerſum, & ſedulò quiſque vel primum, vel inprimis ad eam rem

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nos cohortantur: nunc admonentes, nunc comminantes, nunc exprobrantes, nonnunquam etiam eos qui hanc virtutem aſſequuntur laudibus efferentes: nimirum vt aſſidua commonitione, nos ad præcepti huius impletionem inflamment. See I beſeech you (ſaith this learned Father) how conſtantly, and in how good earneſt the diuine commandement and practiſe of beneficence and mercifulneſſe toward the poore is layd before vs. For men full of the holy Ghoſt haue not thought it ſufficient once onely and againe to ſpeake of the poore: neither ſome onely and the reſt nothing at all: neither yet ſome more largely and other more ſparingly, as if it had bene no great matter or of anie great neceſſitie: but euen all altogether, and euery one for his part verie diligently, either chiefly or in order before other things, they do exhort vs hereunto, ſometime admoniſhing, ſometime threatening, ſometime rebuking, and ſometime alſo greatly praiſing and extolling ſuch as doe attaine to this vertue: and all to this end that by a manifold and continuall or dayly commonefaction they might inflame our hearts to the obedience of this commandement.

Read alſo Lectur. of S. B. of Ipſw. pag. 4. *When the commandement of God is onely ſtood vpon, anſwer is wont to be made, that we ſhould do ſo. But who doth it? When therefore we bring forth the parties that haue done ſo, that ſhift is taken away.*

Couetouſneſſe is a chiefe hinderer of beneficence.

Auaritia ſe in admiratione diuitiarum immerſit, velut quadam bonorum ariditas officiorum, vt homines damnum putent quicquid præter morẽ impenditur. Couetouſnes hath ſo plunged it ſelfe in the admiration of riches, that it is as one may ſay, a certaine drouth, whereby all good duties are ſtarued, in ſo much as men are thereby brought to be of mind that all is loſt whatſoeuer is beſtowed aboue an ordinarie or wonted rate: *Amb. Off. lib. 2. cap. 21.*

And *lib. 3. cap. 6.* He mightily inueighing againſt the couetouſneſſe of rich Farmers and Corne-maiſters, he writeth thus, to the vehemẽt & iuſt reproof of their practiſe in

ſeeking the dearth of corne. *Cur (inquit) ad fraudem conuertis naturæ induſtriam? Cur inuides vſibus hominum publicos partus? Cur populis minuis abundantiam? Cur affectas inopiam? Cur optari facis a pauperibus ſterilitatem? Cum enim non ſentiant beneficia fœcunditatis, te auctionãte preciũ, te condente frumentum, optant potius nihil naſci, quàm te de fame publica negociari.* Why (ſaith he) doſt thou defraud natures induſtrie? why doeſt thou enuiouſly repine that men ſhould enioy the publike fruites of the earth for their vſe? Why doeſt thou make the people to haue leſſe aboundance then otherwiſe they ſhould? Why doeſt thou goe about to make a ſcarcitie? Why doeſt thou giue occaſion to the poore to wiſh the barrenneſſe of the earth? For when they haue no parte of the benefit of fruitfulneſſe, while thou increaſeſt the price and hourdeſt vp corne; they wiſh rather that nothing might ſpring out of the earth rather then thou ſhouldeſt make marchandiſe of a publike famine. After which wordes he proceedeth to reproue all the faire excuſes and allegations which this kinde of coueteous and vnmercifull people goe about to make for themſelues. As namely, that they lay vp for a common-wealth to helpe in time of neede. We vrge none to buy, ſay they, let euery man doe according to his neceſſitie. The gaine of corne is our liuing, we trauell in tilling the ground, we haue no other recompence, but the fat of the furrowe, &c. The which excuſes he reproueth as followeth. *Tu de omnium miſeria congeris opes: & hanc tu induſtriam vocas, hanc diligentiam nominas, quæ calliditatis verſutia, quæ aſtutia fraudis eſt? Et hoc tu remedium vocas quod eſt commentum nequitiæ? Latrocinium hoc aut fœnus appellem. Captãtur tanquam latrocinij tempora quibus in viſcera hominum durus inſidiator obrepas, &c. Lucrum tuum damnum publicum eſt, &c.* That is: thou heapeſt vp thy riches from the gaine of all mens miſeries: & doſt thou call that induſtrie, & name that by the name of diligence which is the wilineſſe of craft, which is the ſubtiltie of deceit? And doeſt thou term that a remedy which is a deuiſe of miſchief? I may

call

call this thieuing, or vsurie. Thou lyest as it were in waite for times fit for theeuing, in the which, as an cruell lurker, thou mayest sodenly creepe into the intrals of men, &c. Thy gaine is the impouerishing of the common-wealth &c. Read more to this purpose, Serm. 81. which is worthy thy reading at thy good conuenience and leisure.

Auaritiæ genus est acerbissimum ne pereuntia quidem impertire egentibus. It is a most cruell kind of couetousnesse for a man not to giue these transitory things to such as stand in neede of them.

And againe *Tot iniuria afficis, quot largiri potuisti.* Thou wrongest so many as thou art able to giue vnto. *Basil. Serm. 1. in diuites auaros.*

Nihil est (inquit Ethnicus) tam angusti animi tamq; parui quàm amare diuitias. Cicero Off. 1. and on the other side he saith, *Nihil est honestius magnificentiusq; quàm pecuniam contemnere si non habeas: si habeas ad beneficentiam liberalitatemq; conferre.*

Sentences to be refered to *the 3. Chapter.*

The Lord God is very iustly called euen of the heathen, *Optimus, Maximus*, the best, and the greatest. *Optimus*, .i. *benignissimus & beneficentissimus*: the most gratious & bountiful: *Maximus* .i. *maiestate magnificētiaq; supremus*: that is, the most high and excellent in the supremacie of person and magnificencie of all his workes.

They that are liberall & giue as the ought shall be certainelie rewarded.

Dominus vt quam plurimos ad benevolentiam Discipulis præstandam inuitet, in suas tabulas acceptum ferre non grauatur quicquid istis datum fuerit. To the end, the Lord might moue as many as might be to shewe good will and fauour to his desciples, he thinketh not much to enter into his booke of account whatsoeuer any should giue vnto them. *Caluinus in Matth. 10. 40. &c.*

Lucrum est pietatis nomine facere sumptum. It is gaine to

to be at charges for godlinesse sake, when the poore are refreshed, &c. *Tertull. Apol. aduersus Gentes cap.* 39.

Deo dare, accipere est. To giue vnto God is as much as to receiue a gift from him. *Greg. Naz. Orat. de Pauperum amore.*

Beneficia in alios collata in ipsum beneficij autorem reuertuntur: Benefits bestowed vpon others doe redound to the benefit of those that doe bestow them. *Theodoretus in Psal.* 49.

Si nudum vestias, teipsum induis iustitia, &c. Non mediocris est ista gratia. Corporalia seminas & recipis spiritualia. When thou clothest the naked, thou doest apparel thy selfe with righteousnes. &c. This is no meane fauour. Thou sowest corporal things and thou receiuest spiritual blessings: *Amb. Off. lib* 1. *cap.* 11.

Sementis nunc tempus. Dispergamus vt congregemus. Now is the seede time. Let vs scatter abroad that we may gather together. *Chrisost. in* 3. *cap. Ioh. Hom.* 24.

Ne parum metamus, plurima seminemus. Let vs sowe much, lest we reape little, *Cyp. Serm.* 1 *de Eleemo.*

Fœcundus est ager pauperum, citò reddit dominantibus fructum. The fielde of the poore is verie fruitfull, it yeldeth a quick returne of profit to the owners of it. *Aug. Serm.* 25. *de verbis Dom.*

Quisquis voluerit fieri diues, pauper fiat vt sit diues: consumat vt colligat, spargat vt congreget. Vide Agricolã, &c. Seminemus itaq; & nos cœlumq; velut agrum colamus, vt magna metamus abundatia, æternisq; bonis fruamur, gratia & benignitate. &c. Whosoeuer would growe to be a rich man, let him be a poore man that he may be rich: let him make a holie waste that he may increase, let him scatter that he may gather. Behold the husbandman, &c. Let vs therefore sow also & till the fielde of heauen as it were, that we may reape very aboundantly, and may enioy eternall good things, euen fauour and bounty, to wit, from the mercifull hand of God, &c. *Chrisost. in Rom. cap.* 3. *in morali exhort.*

Qui

Qui pauperibus benefaciunt, nihilominus sibi consulunt, ac si sua prædia irrigarent. Eleemosynis enim tanquam canalibus, Dei benedictionem qua locupletentur, in se diriuant. They that be beneficiall to the poore, do no lesse benefit themselues then if they should water their farme-groundes. For by their Almes-giuing they doe deriue vnto themselues the blessing of God, as it were by conduit pipes, which maketh them rich. *Caluin. in cap. 9. verse. 8. 2. ep. ad Cor.*

Beneficium largientis prebenti magis permanet quam susci-pienti. Sicut frumentum quod seminatur in terra, ad seminantis potius quàm ad susceptientis lucrare dit. Sit ergo tibi finis agri-culturæ huius initium cœlestium sationum. The benefit of the liberall giuer, remaineth rather with the giuer, then with the receiuer. Like as the corne which is sowne in the ground, returneth to the gaine of him that soweth it, ra-ther then of the ground that receiued it. Wherefore let the end of this tillage and husbandrie, be vnto thee the beginning of thy heauenlie sowing. *Ambros. Serme-ne, 81.*

Prout tibi aderunt (facultates) in multitudinem, facito ex eis eleemosynam. Sin parum tibi fuerit, pro paucitate ne metuas facere Eleemosynam. If thou haue great riches giue much: if thou haue but little yet be not afraide to giue a little almes. For so thou layest vp a good treasure for thy selfe against the day of thy necessitie. Tob. ch. 4. 8. 9.

And when thou giuest of that little which thou hast, doe it in this manner (saith a learned Father) Praie to God in these or such like wordes: I haue small store as thou knowest ô Lord. Yet seeing there is great neede, setting before me thy commaundement, I giue my nee-die brother of that little which I haue. Giue thou also to thy seruant ô Lord, whensoeuer I shall stand in neede. I haue had good experience of thy goodnesse, and I haue good trust that thou wilt not long delay to helpe, &c. Thus doing thy seede no doubt will yeeld thee a har-uest. *Basilius 3. Concione in diuites auares.*

Quòd Deum precatur Paulus vt mercedem rependat Oneſiphoro, 2. Tim. 1. 16. &c. vim habet promiſſionis. In that Paul prayeth to God that he wold rẽder Oneſiphorus a reward, it containeth the warrant of a promiſe.

Niſi promſſio Dei ad benignitatem exercendam acriter nos ſolicitet ac ſtimulet, pluſquam ſtupidi ſumus. If the promiſe of God do not forcibly prouoke and pricke vs forward to the practiſe of liberality, we are more then ſenceleſſe. *Calu. in 2. Tim. 1. 18.*

And againe vpon Matth. 25. 39. *Pluſquam ſocordes eſſe oportet, niſi ex viſceribus noſtris miſericordiam exprimat hac ſententia, Chriſtum, ſc. vel negligi vel coli in eorũ perſona, qui auxilio noſtro indigent. Itaq; quoties ad miſeros iuuandos pigreſcimus, veniat nobis filius Dei ante oculos, cui aliquid negare immanẽ ſacrilegium eſt.* We muſt needes be more then ſottiſh, or heartleſſe, vnleſſe this ſentence doe drawe mercie out of our bowels; ſeeing Chriſt himſelfe is either neglected or regarded, in the perſons of them that ſtand in need of our helpe. Wherefore, ſo often as we waxe ſluggiſh in ſuccouring thoſe that bee diſtreſſed, let the Sonne of God come before our eyes, vnto whom whoſoeuer ſhould denie any thing, he ſhould commit horrible ſacrilege.

Pauperis eſt orare, & diuitis erogare: Dei eſt pro paruis magna penſare. It beſeemeth the poore man to ſpeake by way of intreatie, and the rich man to disburſe liberally: but it is the propertie of God to recompence ſmall things with great. Aug. Serm. 25. de verbis Domini.

Pro paruis magna recipiemus, & pro terrenis aterna, tempore quo promiſit Deus. We ſhall receiue great things for ſmall, and for earthly things eternal at the time which God hath promiſed. *Amb. in cap. 6. ad Gal.*

Penes Deum maior eſt contemplatio mediocrium. God doth in ſpeciall maner behold the poore euen ſuch as are of meane eſtate. *Tertul. Apol. aduerſus Gentes, cap. 39.* Beheld this in that notable doctrine of our Sauiour Chriſt Luke ch.

14. *When thou makeſt a dinner, &c. call the poore, &c.* vpon the which words of our Sauiour Chriſt, read many fruitfull obſeruations of S. B. of Ipſw. vpon 2. Cor. chap. 8. and 9. pag. 78. 79. 80. 81. 82. And againe, pag. 88. *This is more acceptable to God (to wit) to bid the poore, &c. for it is a better proofe and argument of ſound loue, &c.*

Qui miſeretur pauperi fœneratur Deo. Vide vſuræ rarum naturam & admirabilem. Alius eſt qui accepit, nempe pauper: & alius qui ſe fœnore obligat, ſcilicet Deus. Nec hoc ſolum mirum, ſed quia in hoc vſuræ genere, non eſt locus ingratitudini, aut vllo damno, ſed certiſſima & copioſiſſima manet compenſatio. He that hath mercie on the poore, lendeth vnto the Lord, as it were vppon vſurie. Wherein behold a rare and admirable kind of vſurie. He that receiueth, that is, the poore man, is altogether another from him who bindeth himſelfe to pay the lone, to wit, God. Neither is this only to be maruelled at, ſeeing in this kind of vſurie there is all ſecuritie againſt vnthankefulneſſe, & euerie the leaſt dammage or loſſe. Yea the full recompence abideth moſt ſure and certaine. Chryſoſt. Hom. 3. in cap. 1. Gen.

Magnificus eſt Deus in dando fœnore. God is verie bounteous to all thoſe that lend to him vpon the vſurie of liberality. *Baſil. 3. Conc. in auaros diuites.*

And in the ſame ſence Nazianz. Orat. 18. *ad Cives trepidantes: Largus eſt Deus in remunerando.* God is a very liberall rewarder.

Caluinus in Act. cap. 10. verſ. 4. Hinc colligimus (inquit Caluinus) virtutes & benefacta non tantum placere Deo, ſed ornari etiam ſplendida hac mercede, quòd in eorum gratiam cumulat nos amplioribus donis & locupletat: iuxta illud Matth. 13. 12. Habenti dabitur. Item, euge ſerue bone & fidelis: fidelis fuiſti in paucis: ſuper multa te conſtituam. Sic enim continua donorum ſuorum ſerie, Dominus, ſuos quaſi certis gradibus euehet, donec ad ſummum perducat. Nec tamẽ ſequitur, vlla eſſe in nobis, propria virtute opera preparatoria ad fidem acquirẽdam.

vel, fide acquisita, meritoria, Omnia siquidem dona omnisq; remuneratio est à Deo, eaq; maximè gratuita. This notable seruant of God, writing vpon these wordes of the holy Angell to *Cornelius, that his almes and praiers were come vp into remembrance before God.* Hence (saith he) we gather that beneficence and other vertues, doe not onely please God, but that they are likewise set forth and beautified with this goodly recompence, that in respect of them he doth increase and inrich vs with a greater measure of his giftes: according to that Matth. 13. 12. *To him that hath shall be giuen.* And likewise, *well, good and faithfull seruant, thou hast beene faithfull in little, I will make thee ruler ouer much.* For thus doth the Lord, by a continuall course of his giftes, lift vp those that be his, as it were by certaine steppes, vntill he bringeth them to the toppe of their aduancement. Neuertheless, it doth not hereof follow, that there are in vs any workes of preparation, by any selfe-vertue or power, that thereby we should ataine to faith, or after faith attained, that we should merit by them. For assuredly all gifts & euery recompence, is not onely from God, but also from him most franke and free. Read also his comment. vpon the 6. verse of the 11. ch. to the Heb.

Pijs hominibus beneficentia est pro omnibus latifundijs. The beneficence of the Godly, is in stead of large possessions vnto them. *Beza in manu. annot. 2. Cor. cap. 9.*

Beneficence preuenteth much sinne.

Malesuada fames & dura paupertas animum reddit improbum & audacem. Hunger as an euill counseller, and pouertie, if it lie sore vpon a man, it maketh his minde wicked, yea bold to sinne. *Musc. in 6. Matth.*

But by the beneficence of mercifull men, the euill is gratiously preuented, or stayed: and no doubt God will reward it vnto them, euen because they doe thereby hide a multitude of sinne.

That which is Christianly giuen, is the surest part of any mans goods & possession.

Est quidem vox hominis Ethnici, Quas dederis solas semper habebis opes. Ratio est, quòd locatur extra fortunam quicquid amicis donatur. It is in deede the saying of an Heathen that

that of all his riches, a man hath onely that alwayes, which he hath giuen. The reason is that this is no more subiect to casualtie, &c. *Caluinus in ep. ad Cor. 2. cap. 8. 10. Illud possidemus quo vtimur: quod autem vltra vsum est, non vtique habet possessionis fructum, sed custōdiæ periculum.* We possesse that which we doe well imploy: the rest hath not so much profit in the possession, as danger of loosing. *Amb. Off. 2. cap. 26.*

Hoc habeo (inquit Marcus Antonius) quodcunque dedi. Marcus Antonius was wont to say. This I am sure of, that all which I haue giuen is mine owne. *Sen. lib. 6. de Benef. cap. 3.*

And in the same place: *Dono dando tua facis: & possessionem inexpugnabilem paras.* Thou assurest to thy selfe that which thou giuest for a gift: and thereby thou obtainest an inuincible possession.

Κάλον τι σητῶν ἁρπᾶσαι καὶ τοῦ φθόνου.

It is a very commodious thing to defeat the moth and the fretting of enuie. This can no better way be compassed then by the exercise of liberalitie. *Gesn. Serm. sentent. 76.*

Mete ergo vberes pecuniæ tuæ fructus, orationes dico pauperum, &c. Reape thou therefore the aboundant fruit of thy monie, I meane the praiers of the poore, &c. *Amb. Serm. 81.*

Beneficence intituleth a mā to the effectuall praiers of the poore whom God promiseth to heare.

The Lord hath put a blessing into the handes of distressed persons for them to bestowe vpon such as doe relieue them: as is well obserued from the 29. ch. of Iob. verse 13. Lect. of S. B. pag. 95. 96.

Basil. Magnus in his 3. Sermon against couetous rich men. He sheweth this to be the cause why God turneth plētie into scarcitie, and cheapnes into dearth. *Quòd cum ex Deo accipiamus, alijs non damus.* Because when we receiue of God we doe not giue vnto men. *Beneficentiam (inquit) laudamus, nos hac carentes, egentibus desumus. Serui existentes liberamur, & conseruos non miseramur. Esurientes nutrimur, inopibus alimenta negamus. Cum indeficientem Promū ac*

Theſaurarium Deum habeamus, nos erga pauperes perparci ac tenaces ſumus, &c. Hac igitur de cauſa minatur nobis iuſtum Dei iudicium. Hac de cauſa Deus omnipotens manū non aperit, quoniā fraternitatis charitatem occluſimus. Ob hoc & cāpi ſteriles, quoniam charitas friguit. Supplicantium vox fruſtra clamat ac in aëre euaneſcit & diſſipatur: nam & nos rogantes minime audimus, &c. We commend beneficence (ſaith the godly father) but for want of vſing it we are wanting to the poore. Though we being ſeruants are deliuered, yet we haue no compaſſion ouer our fellow-ſeruants. We are fed when we are hungrie, but we deny foode to the needy. Though God be vnto vs as a Butler or Treaſurer that neuer faileth vs, yet are we ouer ſparing and niggardly toward the poore, &c. For this cauſe therefore doth God in his iuſtice threaten his iudgement againſt vs. For this cauſe doth not almightie God open his hand becauſe we haue ſhut vp our compaſſion from our brethren. For this cauſe alſo are the fields barren, becauſe charitie is waxen cold. The voice of our ſupplications crieth in vaine, and vaniſheth, and is ſcattered in the aire, inſomuch as we doe not heare thoſe that intreate vs, &c. The whole Sermon is worthy euery Chriſtians reading.

Quæ vtilitas in aliena regione (h. in iſto mundo) multas diuitias relinquere, in propria autem & in patria neceſſarijs carere? Itaque oro, feſtinemus dum adhuc tempus eſt, vt illuc tranſferamus etiam quæ in hac aliena habemus, &c. Facilis eſt tranſuectio, ſcilicet, per manus pauperum, &c. What profiteth it to leaue aboundance of riches in a ſtrange country (that is, in this world) and to want neceſſaries at home in our owne countrie (that is, in the kingdome of heauen.) I pray ye therefore let vs make haſt while yet there is time that we may cōuey thither euē thoſe things which we haue in this ſtrange place. The tranſportation is eaſie; to wit, by the handes or helpe of the poore, &c. *Chriſoſt. in Gen. cap. 23. Homil.* 48.

Oſtendam tibi horrea iam parata (inquit Amb. Ser. 81.) *ſc. eſurientium*

eſurientium pauperum ventres: in ipſis tuos conclude theſauros. I will ſhew thee (ſaith Amb. in his 81. Sermon, he ſpeaketh there to the rich man ſtraited for want of barne-roome) barnes alreadie made fit to thy hand, that is to ſay, the bellies of poore hungrie people: in theſe barnes lay vp thy treaſure, let them be the locke & key for them, &c. The whole Sermon is worthie thy reading. *Lege etiã Baſ. Mag. in eadẽ diuitis auari verba Luce 12.3. Concione in diuites auaros.*

And *Eccleſiaſt. cap. 29. 15. 16. Concludito miſericordem beneficentiam in penuarijs tuis, &c.* Lay vp in the ſtorehouſes that which thou mindeſt to imploie to mercifull beneficence, &c.

Sentences which may be referred *to the Doctrine of the 4. Chapter.*

Thoſe profeſſors which doe not relieue their poore brethren, are called in the Scripture, cloudes without raine. And therefore, *they are ſubiect to the curſe which was denounced by Chriſt againſt the figge tree, Neuer fruite growe on thee hereafter.* Read Lectures of S. B. of Ipſ. pag. 20.

Felix quem faciunt aliena pericula cautũ. He is a happie man whom other mens daungers can make circũſpect or warie.

Ne expectes dum in te ipſo diſcas quantum malum ſit inhumanitas, quantumq; bonum viſcera egentibus aperire. In alienis calamitatibus hæc diſcito. &c. Delay not the time, till thou learneſt by thine owne experience, how great an euill vnmercifulneſſe is, and how great a good thing it is to open the bowelles of compaſſion to thoſe that ſtand in neede: *Greg. Nazianz. Orat. de Paup. amore.*

The vſe of all the threates & puniſhments contained in the 4. ch. of the Treatiſe.

Seeing God accouteth the dutie of loue which at his commaundement is performed to men to be a ſpirituall ſacred ſeruice done vnto himſelſe, wo to our ſottiſhnes if we ſhall not onely conſume in profane but alſo in wicked vſes thoſe thinges which ſhould ſerue for holy oblations, &c. Caluin. Heb. 13. 16. and Philip. ch. 4. 18. comment.

Sentences to be referred to the fifth Chapter: and firſt of all to the anſwer of the firſt Obiection.

Recordare ô homo quis eſt qui largitus eſt tibi teipſum: & qui ſis in memoriam reuoca. Seruus es Dei, & diſpenſatio tibi commiſſa eſt Dominicæ facultatis. Recordare ergo quis eſt qui tibi iniunxit officium diſpenſandi familiam ſuam. Quid eſt quod multis prælatus es? Non eſt vtique ſine cauſa, quòd tibi à bono & iuſto Deo officium tribuitur largiendi, alijs neceſſitas imponitur indigendi. Diſpenſatorem igitur conſeruorum tnorum, te ex dominicis facultatibus eſſe, cognoſce. Ne exiſtimes quod omnia ventri & delitijs tuis terra producat. Quæ in manibus habes commiſſa tibi magis quàm conceſſa cognoſce. Paruo tempore aliquantulum ſuper ijs lætaris, & abuti ijs voluptuoſius delectaris. Cùm verò hæc pariter cũ vita noſtra defluxerint, rationem diſpenſationis noſtræ, vocamur Domino reddituri.

Hæc Amb. Serm. 81. & ibidem in fine.

Non minus eſt criminis habenti tollere, quàm cùm poſſis & abundes, indigentibus denegare. &c.

Tot te ergo ſcias inuadere bona, quot poſſis præſtare quod velis.

Remember ô man who it is that hath giuen vnto thee euen thine owne ſelfe: and call thou to mind who thou art. Thou art a ſeruant of God, & the ſtewardſhip of the Lords riches is committed to thee. Remember therefore who it is that hath inioyned thee the office of a Steward to his family. What is the cauſe that thou art preferred to many? Surely it is not without cauſe that the mercifull and iuſt God hath giuen to thee the office of diſtributing, and that the neceſſitie of wanting is laid vpon other. Know therefore, that thou art a diſpoſer of the Lords riches, to thy fellow ſeruants. Do not thinke that the earth bringeth forth all for thy belly, and to ſerue for thy deliciouſneſſe. As touching the things which thou enioyeſt, conſider that they

they are committed to thee as of truſt, rather then granted to thee to do with them as thou liſt. Thou reioyceſt a little for a ſhort time, and takeſt delight to abuſe them at thy pleaſure. But when theſe things, together with our liues, ſhall ſlip away, we are called to giue an account to the Lord of our ſtewardſhip, &c. And againe: it is no leſſe crime to take away from a man that which he hath, then to denie ſuccour to the diſtreſſed when thou art able to do it of thy abundance, &c. Know thou therefore that thou doeſt bereaue ſo manie of their goods, as thou mighteſt relieue if thou wouldeſt.

Thus much out of *Amb. Serm.* 81.

The Lord hath giuen the rich man his riches as it were by a letter of adminiſtration to giue where there is need. Lect. of S. B. pag. 60.

Qui metuunt ne liberalitate res minuantur, ipſi neſcientes miſeri minuuntur, amatores magis Mammonæ quàm animæ ſuæ: They that are affraide leſt they ſhould waſte their goods by liberalitie, they themſelues, miſerable men that they be, are at vnwares conſumed, for that they loue their riches more then their owne ſoules, *Cyprian. Serm.* 1. *de Eleemoſ.* Anſwer to the 3. obiect

And againe, *Qui timent ne patrimonium bene agendo perdant, ipſi malè agendo pro patrimonio pereunt.* They that feare leſt they ſhould deſtroy their patrimonie by dooing that which is good, they themſelues doo periſh in ſteed of their patrimonie by committing that which euill.

Eleemoſyna non eſt diuitiarum diſpendium, ſed diteſcendi potius compendium, quæſtuſq; omnium vberrimus. Almes-giuing is not the way to waſt riches, but rather a compendious or ready way to growe rich: yea in it ſelfe it is the moſt plentifull gaine that may bee. *Gualterus in Matthæum.* 6.

Non ita claudenda eſt res familiaris vt eam benignitas aperire non poſſit, nec ita reſeranda vt pateat omnibus

modus adhibeatur, & referatur ad facultates. Cicero Off. 2. Englished before.

Beneficijs quæ maximè societatem alligant, danda est lex, ne sub specie benignitatis inconsulta facilitas placeat: neue hæc ipsa obseruatio liberalitatem restinguat dum temperat. Sen. de Ben. lib. 1. cap. 4 Englished before.

And the same *Seneca* in the beginning of his first booke: *Inter multos ac varios errores temerè inconsultéq; viuentium, nihil propemodum nocentius, quàm quòd beneficia nec dare scimus, nec accipere.* This is also Englished before.

Pro viribus suis quisque faciat. Non sic faciat vt ipse angustias patiatur. Non hoc dicimus. Superflua tua, necessaria sunt alijs. Let euerie man do according to his ability. Not so that he should ouermuch streighten himselfe. We do not teach so. Thy superfluous things are other mens necessaries: August. Hom. 13.

Non vult Deus in angustias nos redigi, vt alij nostra liberalitate diffluant: It is not Gods will that we should bring our selues into straites, that other men should haue more then enough by our liberalitie: *Cal. in 2. Cor. 8. 13.*

Sanctorum vsibus est communicandum, vsibus inquam non autem voluptatibus aut delitijs: his enim homines redduntur deteriores: deinde etiam sumptibus huiusmodi supercaneis, posset alijs quoq; pauperibus subueniri. It our part to contribute to the necessities of the Saints, necessities I say, but not to their pleasures and delicacie: for thus are men oftentimes made worse then they were before: and moreouer, by such superfluous charges other poore people might be relieued. *Pet. Mart. in octauum Præceptum.*

Answer to the Obiect. concerning care for children.

Parentes consulere vitæ ac prospicere debent, vt liberorum solitudo & pueritia quam firmissimo præsidio munita sit. Parents while they are yet liuing ought to take order and prouide that when their children should in their childhood be bereaued of thē they might be fenced with as sure a defence as may be, *Cicero 3. Act. in Ver.* It is true. But what may be this most sure and safe defence? Verily godlinesse onely

Is that moſt ſure and ſafe defence.

Multitudo filiorum non debet tollere diuitiarem communicationem. Patrimonium Deo creditum, nec reſp. eripit, nec fiſcus inuadit, nec calumnia aliqua forenſis euertit. In tuto hereditas ponitur, quæ à Deo cuſtode ſeruatur. Hoc eſt charis pignoribus in poſterum prouidere, hoc eſt futuris heredibus paterna pietate conſulere. The multitude of children ought not vtterly to take away the communicating of our goods to others. That patrimony which is committed to God, neither can it be taken away vnder coulourable pretence of ſeruice to the common-wealth, neither hath the exchequer or confiſcation to the Princes vſe any thing to doe againſt it, neither can any quarrelling or wrangling action at cómon lawe ouerthrowe it. That inheritance is ſetled in moſt ſure eſtate, whereof God is made the Gardin or keeper. This is indeede to prouide for thy deare children for the time to come, this is in a right fatherly and godly courſe to take order for thoſe which ſhall be thy heyers after thee. *Cyprianus. Serm. 1. de Eleemoſ.*

And againe, *Prævaricator & preditor Pater es, niſi filijs tuis fideliter conſulas, niſi conſeruandis ijs, religioſa & vera pietate proſpicias.* Thou art but a deceiueable and treacherous vndermining father, vnleſſe thou doe prouide for thy children, in that courſe which beſeemeth a faithfull man, and vnleſſe for the preſeruation of them, thou acquaintest thy ſelf afore hand with the practiſe of religió & true godlines.

Now a ſpeciall parte of this true religion as the Apoſtle Iames teacheth, is *to viſit the fatherleſſe and widdowes in their aduerſitie, &c. ch.* 1, 27.

Si filijs tuis Deum cohæredem & Tutorem conſtitueris, innumeros ſimul etiam theſauros illis vere reliquiſti. Quemadmodum enim Deus, cum nos ipſos vlciſcimur, nos ipſe non tutatur: cùm verò illis vindictã permittimus, plura quàm expectabamus, noſtri gratia facit. Ita & cum pecunijs facit, &c. Non igitur hunc ſpectemus, quomodo liberos diuites relinquamus, ſed quemodo relinquamus vertute conſpicuos, &c. Et iterum. Si vis filios di-

nites relinquere, relinque illis debitorẽ Deum, illis ſe. teſtimẽtarias ipſorũ literas concedens, &c. Contemnamus pecunias, ne Chriſtũ cõtemnamus: contemnamus inquã pecunias, vt & pecuniis fruamur.

If thou wilt make God the ioynt heire and protector of thy children, thou ſhalt therwithall leaue innumerable treaſures vnto thẽ. For like as when we do reuẽge our own wrongs, God doth not take vpõ him our defence, but whẽ we leaue vengeãce to him, he worketh more on our behalf then we looked for: ſo dealeth he in the matter of money, &c. Let vs not therefore aime at this, how we ſhould leaue our children rich, but how we may leaue thẽ to be of worthy note for their vertue. And againe, If thou mindeſt to leaue thy children rich, leaue the Lord a debtor vnto thẽ, and leaue in his hands the letters teſtimentarie or will of thy legacies which thou haſt bequeathed them, &c. Let vs ſet light by money, leſt we grow to ſet light by Chriſt: let vs (I ſay) ſet light by money, that ſo we may vſe money as it ſhould be vſed, &c. *Chriſoſt. in cap. 3. ad Rom. in morali exhortatione.*

Read alſo if you pleaſe *Auguſt. lib. de decem Chordis. cap.* 12. which is the laſt of the booke, where very pleaſantly he confuteth the inordinate care which Parents pretend for their children, conuincing them of a manifeſt lye, as he plainly demonſtrateth his charge againſt them: & ſheweth that it is their infidelity & couetouſneſſe in reſpect of their owne ſelues principally, which ſuppreſſeth their beneficence and mercy toward the poore.

Finally, for this point, conſider well the excellent ſaying of *Caluin* in his Comment. vpon 2. Cor. 8. 10. *Sola benedictio Dei pluris centuplo æſtimanda eſt, quam omnes mundi theſauri.* The bleſſing of God is of it ſelf alone to be eſteemed a hundreth fold more then all the treaſures of the whole world.

Anſwer to the 2. and 3. Ob. concerning the pretended vnworthineſſe of the poore.

Poſt malos meliores quæras. If thou perceiueſt any to whõ thou giueſt, to be very vnthrifty and vnthankfull, &c. *make choiſe of better.* Yet thinke of that which the ſame authour ſaith further: *Satius eſt prodeſſe etiã malis propter bonos, quàm*

bonis

bonis deesse propter malos. It is better to be beneficiall euen to those that be euill, for their sakes that be good, then to faile those that be good, because other are euil. *Sen. lib. de Ben. 4. cap.* 28. And againe, *Beneficia ferè sequuntur non reposcentem.* And yet againe. *Propositum optimi viri & ingentis animi est, tamdiu ferre ingratum donec feceris gratum. lib. 5. cap.* 1. Englished before. Read him also, *lib. 7. cap.* 31. *Vincit malos pertinax bonitas.* Vnweariable goodnesse ouercommeth euill men. And further he addeth: *In cæteris rebus ad spes bonas animus pertinax est. Terra mariq; humana opera cessarent, nisi malè ruentia iterum tentare libuisset.* In other matters the mind is stiffe and vnweariable, because it is still in hope of good successe. And al the businesses of men should cease, both by sea & by land, vnles they should attempt the same things againe and againe, though ere while they fal out very ill. Wherefore as it followeth in the next chap. *Tanquam bonus agricola cura cultuq; sterilitatem soli vince. Ingratus non mihi iniuriam facit, sed sibi. Non est magni animi beneficium dare & perdere: hoc est magni animi, perdere & dare.* That is, do thou the part of a good husbādman, ouercome the barrennesse of the ground by diligent manuring of it. He that is vnthankfull, is not so much iniurious to me, as to himselfe. And againe: This is not the property of a very liberal mind, to giue and to lose, but to lose, & yet for all that stil to giue.

But specially call to mind that which is said of the Christian Doctor. *Seminatur in terra, germinat in cœlo. Plantatur in pauperes, apud Deum pullulat.* What therefore though some be vnthankful? Thou sowest on the earth, but it springeth vp in heauen. Thou plantest among the poore, but it groweth vp with God. *Amb. lib. de Nabuthe cap.* 12.

Qui pendet à benedictione Domini, animum habet explicatum his tricis: & simul manus solutas ad beneficentiam. He that dependeth vpon the blessing of God, hath his mind loosened from these snarlings: and he hath his handes also at libertie to the actions of liberalitie. *Caluinus in 2. Cor. cap.* 8. *vers.* 2. Answer to the last Obiect.

The Sentences follow which may be *referred to the ſecond part of the Treatiſe:* and firſt to the firſt Chap.

Iniquiſſimum eſt, pecuniam ſub gloria egeſtatis, acquirere. It is a moſt vnequall thing that anie man ſhould go about to get money, glorying in his pouertie. Or bearing this mind, as though it were a credit to him to be a poore man. *Sen. de Benef. lib. 2. cap. 17.*

And well may the Philoſopher ſay ſo, becauſe pouertie is a publike conuiction or open badge and cogniſance as it were of our ſinne.

Moreouer in the ſame chapter. There are manie (ſaith *Seneca*) of ſuch a crooked nature, that they had rather loſe whatſoeuer kindneſſe they haue ſhewed, then they would ſeeme to receiue any thing, they being proud and vpbrayding men. *Multi ſunt tam prauæ naturæ, vt malint perdere quæ præſtiterunt quàm videri recepiſſe, ſuperbi & imputatores. Quanto melius quantoq; humanius id agere, vt illis quoque ſuæ partes conſtent, &c. & gratias agentem, non aliter quàm ſi referat audire, præbere ſe facilem ad hoc, vt quem obligauit, etiam exolui velit.* How much better, and how much more curteous is it, to take ſuch a courſe, that they that receiue may haue their time to giue, &c. Yea, and for one to heare another giuing thanks, euen as if he did make a full recõpence; and herein to ſhew himſelfe ready to releaſe him, whom he hath bound as it were by an obligation.

And yet againe in the ſame chapter: *Beneficium tam recipiendum eſt quàm non exigendum.* A benefite is in like proportion to be receiued as it is not to be exacted.

Non minus regium & humanum eſt, exigua benevole & placide accipere, quàm magna dare. It is no leſſe princely and curteous to accept ſmall things readily and with gentle good will, then to giue things of great value. *Plutarchus.*

SEN.

Sentences that may be referred to *the 2. ch. of the 2. parte.*

Great grace is required to the receiuing of a gift.

Non minoris est animi, beneficium rectè debere, quàm dare. Eò quidem operosius hoc quàm illud, quò maiore diligentia custodiuntur accepta quàm dantur. It is no lesse vertue, to be rightly indebted for a benefit, then to giue it. Yea somuch the more labour belongeth to this, then to that, according as thinges receiued, require more diligence to the keeping, then to the giuing of them. *Sen. de Beneficijs lib. 6. cap. 43.*

Non patitur auiditas quemquam esse gratum. Nunquam enim improbæ spei quod datur satis est. Et maiora cupimus quò maiora venerunt. If any man be couetously lingering after giftes, it will not suffer him to be thankefull. For inordinate hope is neuer satisfied with that which is alreadie giuen. For by how much the giftes that haue beene bestowed are greater, by so much, greater giftes are still desired and longed after. *Seneca de Beneficijs lib. 2. cap. 27.*

But as touching the good disposition of a mind well disposed, the same author saith. *Optandum est non recipere beneficia potius quàm non dare.* It were to be wished, rather neuer to receiue benefits. then neuer to giue any at all. *lib. 1. cap. 2.* And *lib. 12. cap. 18. Maiore delectu quærendum est cui debeamus, quàm cui præstemus.* Greater choise is to be made, to whom we minde to be indebted, then whom we will make indebted to our selues.

Vir nemo bonus ab improbo se donari vult. No good man will willingly be indebted to a wicked man. *Cicero de Legibus lib. 2. Platonis sententiam referens.*

A Gift must be receiued thankfully.

Qui gratè beneficium accepit, primam eius pensionem soluit. Et quod superest soluendæ gratiæ, securior debere potest. He that hath thankefullie receiued a benefit, he therewithall paieth as it were the first payment: and as touching that re-

compence which is further more to be made, he hath the longer day or respite for the paying of it. *Sen. lib. 2. de Bene. cap 22. & 35.*

Qui verò beneficium dantis, grata mente non suscipit, iniuriam facit benefacienti. But he that doth not intertaine the benefit of his benefactor, with a gratefull minde, he doth him great wrong. *Amb. Comment. in cap. 10. ep. ad Heb.*

Gratiarum actio est ad plus dandum inuitatio πρὸς τὸ πλείω δοῦναι παράκλησις. Thankfulnes is an inducement to prouoke to the bestowing of greater gifts. *Chrisost.* And againe, *Si cùm ab hominibus beneficium aliquod accepimus, illud grati prædicamus beneuolentiores illos reddimus: quantò magis Dei beneficia celebrantes, ad maiorem erga nos beneuolentiam eum inuitabimus?* Seeing when we receiue any benefit at the handes of men, if we speake thankfully of it, we make them more kindly affected toward vs: how much more shall we prouoke the Lord to shew his more great fauour toward vs, if we will celebrate his praises for his benefites bestowed on vs?

We must be specially thankfull to God.

Gratitudo nulla assequi potest magnitudinem beneficiorum Dei. Deo debemus omne quod possumus, omne quod viuimus, omne quod sapimus: & quis habet quicquam non tuum. No thankefulnesse can be proportionable to the greatnesse of Gods benefites. We owe vnto God all that we are able to performe, and whatsoeuer our whole life and wit may attaine vnto: and who hath any thing (saith August.) which is not thine ô Lord. *Medit. cap. 17.*

Nunquam Dei liberalitatem & munificentiã vinces, quãuis omnium facultatum tuarum iacturam feceris, quamuis te ipsum etiam facultatibus adiunxeris. Nam hoc quoq; ipsum, Deo aliquid donare accipere est. Thou canst neuer exceede the liberalitie and bountifulnesse of God, although thou shouldest loose al whatsoeuer thou enioyest for his sake, yea although thou doest ioyne thy selfe also with all that thou art worth. For euen this also *To giue any thing to God*: it is to receiue a gift of him. To witte in that it pleaseth him to

accept

accept the ſame. *Greg. Nazianz. Orat. 27. de Pauperum amore*

Quicquid ſumus & quicquid habemus, Deo debemus. We owe vnto God whatſoeuer we are, and whatſoeuer we haue. *Calu. in 2. Cor. 8. 13.*

Τοῖς εὐεργέταις πάντων ἀποτεῖσαι εὐπλαρῆ τὴν ἀφειλήν. All good dutie is to be performed to benefactors.

It is our dutie to performe all thankefulneſſe to thoſe that haue deſerued well of vs. *Baſilius.*

Oſtendit Paulus ſuam (Oneſiphoro) gratitudinem, quum remunerandi vices in Deum tranſcribit, quia impar eſt ſoluendo. Paul ſheweth his thankefulneſſe to *Oneſiphorus, in that he beeing vnable to make recõpence,* (to wit, with worldly requitall) *he putteth ouer the office of rewarding vnto God. Calu. in 2. Tim. 1. 16. &c.* And in the ſame place. *Tantus eſt etiam Dei amor erga ſuos, vt ſe ad omnes qui cum illis ſunt coniuncti diffundat.* So great alſo is the loue of God toward his ſeruants, that he doth extend his loue vnto all that are ioyned in communion with them. Benefactors are to be praied for.

Beneficiorum acceptorum commemorationem honeſtam laudandi occaſionem eſſe: dixit Baſilius. The rehearſall of benefites receiued, is an honeſt meanes of yeelding them their due commendation, as ſaith *Baſil.* Benefactors are to be well ſpoken of.

Nullum officium referenda gratia magis neceſſarium eſt. No dutie is more neceſſarie, then is this of thankefull requitall. *Cicero Off. 1.* Benefactors are to be recompenced.

Quid tam laudabile? quid tam in omnium animos receptũ, quam referre benemeritis gratiam? What is ſo commendable? what ſo generallie allowed in the mindes of all, as that thankes is to be rendered to thoſe, that haue deſerued well of vs? *Sen. de Benef. lib. 4. 6.*

Quæ natio non comitatem, non benignitatem, non gratum animum & beneficij memorem diligit? quæ ſuperbos, quæ maleficos, quæ crudeles, quæ ingratos non aſpernatur, non odit? What nation is there that loueth not curteſie and liberalitie, as alſo a grateful heart, & ſuch one as is mindfull of a benefite recei-

ued? Likewise what nation is there, where proud, mischieuous, cruell, and vnthankefull persons are not despised and hated? *Cicero de Leg. lib. 1.*

Xenophon aliyque Ethnicorum Græcorum dixerunt,
τὸν εὐπαθόντας ἀντευεργετεῖν πάντα χῦ νόμιμον εἶναι.
Xenophon, and sundry other of the heathen Grecians were wont to say, that it is euery where accounted a iust thing, that such as haue benefites bestowed vpon them, should likewise haue care to make some recompence againe.

Recompence is to be made with aduantage if it may be.

Hesiodium illud (inquit Cicero) laudatur à doctis; quod eadem mensura reddere iubet, qua acceperis aut etiam cumulatiore, si possis. That saying of *Hesiodus* (saith *Cicero*) is cōmended of the learned, which willeth thee to render according to the same measure wherby thou hast receiued; or if it may be, with a more full and heaped requitall. *Lib. de claris Orat.*

Non tantum animo æquare, sed, si fieri potest, vincere debemus. Sen. de Benef. lib. 1. cap. 4.

And among Christians: *Quid tam contra officium (inquit Ambrosius) quam non reddere quod acceperis? Nec mensura pari, sed vberiore reddendum arbitror, & vsum pensandum beneficij.* What is so contrary to good dutie, as not to recompence that which thou hast receiued? Neither do I iudge that thou shouldest doe it with equall measure onely, but more aboundantly: and that the vse of the benefite should be requited according to the time it hath bene enioyed: *Off. lib. 1. cap. 31.*

But what if a man be not able so to doe? *Quid si nulla reddendi facultas suppetit?* He answereth in the next chapter: *In reddendo beneficio, plus animus quàm census operatur: magisque præponderat beneuolentia, quàm possibilitas referendi muneris.* In that case (saith he) a good mind or desire to do it, is of better worth then siluer: and a ready will or affection is more to be esteemed then all possibility of any other recompence.

And among the heathen *Cicero* in his 3. *Philippica*, thus he determineth this point: *Cum gratia referri non potest,*

quanta

quanta debetur; habenda tamen est quantam maximam animi nostri capere possint. When the thankes deserued are greater then we can repay, we are yet to acknowledge them with as earnest affection as our mindes are possiblie able to attaine vnto.

Nescit virtus mensuram gratiæ, nec contenta referre quod acceperit, vult cumulare quod sumpserit: ne inferior sit beneficio licet æquetur officio. Vertue is of this nature that it cannot abide to be scant in thankefulnesse, and not contented to yeeld that which it hath receiued, it desireth to returne heape measure: not liking to be inferior in the benefit, though it be matched in like dutifulnesse of the mind. *Amb. Comment. lib. 5. in cap 6. Luca.*

Magni viri magnificè egerunt non vt in vnam tantùm ætatem prodessent: ita & nos non per vnam tantùm ætatem grati esse debemus. As men of excellent vertue haue done notable thinges, respecting the benefit of more ages then one; so ought thankfulnesse to continue from one age to another toward those that descend from them. Benefactors are to be recompenced in their posterity.

Gratus esse non potest nisi qui beneficij meminit. He can not be a thankefull man that is not mindefull of the benefit, *Oblivio facit ingratum, nec excusat ingratitudinem.* Forgetfulnesse maketh vnthankefull, but it is no excuse of vnthankfulnesse. *Sen. de Benef. lib. 3. cap. 1. &c.* To moue vnto this recompence-making it is necessarie that benefites be well thought of & remembred.

And againe, *Quis tam ingratus est, quam qui quod in prima parte animi, positum esse debuit & semper occurrere, ita sepposuit & abiecit, vt in ignorantium verteretur? Apparet illum non sapè de reddendo cogitasse, cui obrepsit oblivio.* Who is so vnthankefull, as he which hath so put aside, yea cast away that which ought to be chiefly remembred, and often thought vpon by him, that it is turned into mere ignorance whether any such thing had euer bene or no?

This forgetfulnesse is the rather to be carefully watched against, because we are very apt to forget a benefit soone after we haue receiued it: according to the sentences following.

Beneficij memoria breuissima: at iniuria solet esse tenacissima. The remembrance of a benefite is verie short: but an iniurie is kept very long in mind.

And againe, Οὐδὲν ἐν τῷ βίῳ ταχέστα γηράσκει ὡς ἡ χάρις Nothing in this life doth sooner waxe old, or loose the vigor of it, then doth thankfulnesse. *Socrates. Aristoteles.*

And not only is it so concerning men, but euen concerning God also. *Nihil enim procliuius est quàm donorum Dei obliuio.* Nothing is more readie with vs then the forgetfulnesse of Gods benefits. *Calainus Comment. in Ioh. cap. 4. 44.*

Wherefore worthy is the admonition of a more ancient Father: *Vt pretiosum quoddam depositum gratiarum actionem in anima tua custodias: & recipies tu quoq; duplicẽ illius incũditatem.* Keepe thou thankfulnesse in thy heart, as thou wouldest keepe a precious pledge committed vnto thee: and thou thy selfe also shalt receiue a double pleasure therby. *Basilius Serm. 3. in diuites auaros.*

Neither is the saying of the heathen Philsopher to be lightly passed by, in that he setteth downe this sentence: *Multum is dat ei, cui se fidelem & gratum amicum dederit.* That man giueth much vnto him to whõ he will giue himselfe a trustie and gratefull friend. *Sen. de Benef. lib. 6. 33.*

There are many wayes of exercising beneficence.

Alium re, alium fide, alium gratia, alium consilio, alium praeceptis salutaribus adiuua. Be helpeful to one with thy goods, to another by trusty dealing, to another by that fauour which thou hast with any, to another by aduise and counsell, and to another with wholsome instructions. *Sen. de beneficijs lib. 1. cap. 2.*

Enuy hindreth all thankfulnes.

Vehemens & importunum malum est inuidia, quae nos inquietat, dum comparat. Hoc mihi praestitit, sed illi plus, sed illi maturius, & deinde nullius causam agit, contra omnes sibi fauet. Gratitudini deniq; inimicissima est. Non potest quisquam inuidere & gratias agere. Quia inuidere querentis & maesti est, gratias agere gaudentis. Enuie is a fierce and troublesome euill the which disquieteth vs while we enter into comparison: to wit, after this maner: He hath done this for me indeed

deed, but more for him, and that also more seasonably: and thus he pleadeth on no mans side, but against all, he is partiall for himselfe alone. To conclude, it is the sorest enemie that thankfulnesse hath. It is impossible that anie man should be both enuious and thankfull. For enuie is the propertie of him that complaineth & is fullome: but thankfulnesse belongeth to him that is ioyous and cheareful. *Sen. lib. de Benef. 2. cap. 27. & lib. 3. cap. 3.*

Res coniũctæ sunt Dei gloria & Ecclesiæ munificentia. Neq́, hæc cessare potest, quin illa tantundem minuatur. The glory of God, and the liberalitie or contributions of the Church, are linked together. Neither can this cease, but accordingly is that diminished. *Caly. in cap. 8. verse 19. 2. Cor.* The chiefe end and vse of beneficence is the glory of God.

Nothing can be sayd or conceiued sufficiently concerning this grace of beneficence: in which respect the Apostle calleth it an vnspeakeable gift of God. Lect. of S. B the last pag.

Sentences that may be referred to the *third chapter. 2. part of the Treatise*

Omnes immemores beneficij oderunt. All men are wonte to hate such as are vnmindfull of the benefite or good turne which hath bene done them. *Cicero Offic. 2.* And againe, *lib. 8, ep. ad Atticum. In ingratitudine nihil non mali inest.* Ingratitude is accompained with all kind of euill and mischiefe. Vnthankfulnes to men is a very hainous sin.

Non referre beneficijs gratiam, & est turpe, & apud omnes habetur. Ideò de ingratis ingrati querumtur, cùm interim, hoc in omnibus hæret, quod omnibus displicet. It is a very shamefull thing, and so is it accounted of all men, for a man not to be thankeful for benefits receiued. And for the same cause euen vnthankefull men themselues complaine of those that be vnthankful, though in the mean while, that sticketh in all, which seemeth to be disliked of all. *Sen. de Ben. lib. 3. cap. 1* And ch. 6. & 7. of the same booke. *Cum difficilis esset incerta rei æstimatio, odio damnauimus. & inter ea reliquimus*

quæ ad vindices Deos mittimus. When we perceiued (saith Seneca, in the name of many other Philosophers) that the matter was so difficult that we could not certainly determine it, we condēned it as an odious thing, & haue left it amōg those things that we put ouer to be reuēged of God.

Ἀνὴρ γὰρ ἀχαρίστου κατηγορίαν ἐστὶν ἢ πολλῶν.

Vnum maximum ingratitudo videtur mihi, indignum profecto, & per quam indignum vitium. Chrisost.

Βδελυκτὸν ὄντως ἀχαριστίαν καὶ ἀμνημοσύνην ἀμυνεσιῶν.

Detestabilis est oblivio gratiæ & beneficiorum reticentia. Theod.

ὑπερβολὴ τοῦτο καὶ ἀγνωμοσύνης, τῷ φιλανθρώπῳ τῷ δεσπότῃ κακοῦ ἀχαριστίαν ποιεῖν. *Admiranda illa quidem ingratitudo est, quæ benemerentis benevolentiam, ingratitudinis occasionem facit: Gesner. Serm. sentent.* 58. These Sentences are Englished before.

Argumentum nihil debentis odio quærunt. Some seeke by their hatefull dealing, to make proofe, that they thinke themselues nothing beholding to their friend. *Sen. de Ben. lib.* 2. *cap.* 24.

Sunt hi non solum Christiano nomine indigni sed ne homines quidem dici mereantur, cùm monstra naturæ sint, quæ creaturis omnibus gratitudinis sensum insevit. Agnoscit bos herum suum, &c. These verily are not onely vnworthy to be called by the name of Christians, but the name of men is too good for them, seeing they are mōsters in nature, the which hath seeded a certaine sence of thankfulnesse in all creatures. The oxe knoweth his Maister, &c. Isai. 1. *Gualt. in* 5. *Mat.*

Vnthankfulnesse to God is the roote of vnthankfulnesse to men.

Ab ingratitudine erga Deum, manat ingratitudinis erga homines: hoc est detestabilis vitij, audacia. Cui enim respondebit gratè? Quòd munus existimabit magnum, aut reddendum, qui summa beneficia spernit? From vnthankfulnesse to God, issueth the shamelesse boldnesse of vnthankefulnesse to men, that is to say of a most detestable vice. For to whom will such a man shew himselfe thankfull? What benefite will he esteeme great, or worthy to be recompēced, which despiseth those that be the greatest of all other? *Sen de Bene.* 2. *cap.*

2. cap. 30.

Finally, the vnthankefull man is not onely iniurious to himſelfe, but alſo a common enemie to all that ſtand in neede, inſomuch as he diſcourageth manie from the continuance of their liberalitie. In which reſpect it is ſaid, as was partly alleaged before, *Omnes immemorem beneficij oderunt, eamq; iniurium* (as it followeth) *in deterrenda liberalitate ſibi etiam fieri, eumque qui faciat communem hoſtem tenuiorum putant. Off. 2.*

The wordes of Seneca exhorting chi'dren to recompence their Parentes, yea if it may be to exceed their beneficence toward them.

Hec (inquit Seneca) *non deſtruunt parentum venerationem, nec deteriores illis liberos faciunt. imò itiam meliores, &c. Alacrior erit pietas, ſi ad reddenda beneficia, cum vincendi ſpe venerit, &c. Niſi hic ita iudicamus, excuſationem damus liberis, & illos ſegniores ad referendam gratiam facimus, quibus ſtimulos adijcere debemus & dicere, Hoc agite optimi iuuenes, propoſita eſt inter parentes & liberos, honeſta contentio, dederint maiora an receperint. Non ideò vicerunt, quia occupauerunt. Sumite modò animum qualem decet, & deſicere nolite, vt vincatis optantes. Nec deſunt tam pulchro certamini duces, qui ſimilia vos cohortentur, ac per veſtigia ſua, ire ad victoriam ſæpe iam dartam ex parentibus, iubeant. Ca. 36. lib. 3. de Benef. Et cap. 38. Nulla vi verborum, nulla ingenij facultate exprimi poteſt, quantum opus ſit, quã laudabile, quamq; nunquã à memoria hominum exiturum, poſſe hæc dicere. Parentibus meis parui, ceſſi imperio eorum, &c. ad hoc vnum contumax fui ne beneficijs vincerer. Certate obſecro vos, & fuſi quoq; reſtituite aciem. Fœlices qui vicerint, fœlices qui vincentur. Quid eo adoleſcente præclarius, qui ſibi ipſi dicere potuit* (neq; enim fas eſt alteri dicere) *Parentem meum beneficijs vici? Quid eo fortunatius ſene qui omnibus vbique prædicabit, à filio ſuo ſe beneficijs victum? Quid autem eſt fœlicius, quàm ſibi cedere?* These words are engliſhed before.

A ſentence concerning humane ſentences & their authoritie both Chriſtian and heathen.

Like as we eſteeme the ſpeciall ſayings of the learned among the heathen, in ſuch matters, as by the ſpeciall gift of God they giue teſtimonie to that light, which he hath reſerued in nature, aboue the authoritie of the more rude,

for that more speciall light of natures sake, which God hath reserued vnto them: so, yea much rather, doe wee worthily esteeme the sentences of learned Christians whether more auncient Fathers, or any of latter times, whom God hath specially inlightened by the holy Ghost, from his sacred Scriptures, to giue testimonie to his truth, so farre as we finde they do it according to the Scriptures and right interpretation thereof, aboue the opinions or sayings of common Christians, whosoeuer haue not as yet their wits so well exercised and acquainted with the Scriptures, as by the singular blessing of God, the other haue had.

And thus good Christiã Readers, whether more or lesse learned, one and other, ye may all by that which hath bene remembred and layed before ye in this Treatise, euidently perceiue, that, as was saied in the beginning, the duties herein declared, are euery way so plentifully testified and commended, that whosoeuer will not make practise accordingly, he can not be but as one left altogether most wofully conuict both from heauen & vpõ earth, in his owne conscience, which of it selfe is as a thousand witnesses, and before God, and all men, without all shadowe of excuse, by the verdit of infinit thousandes of witnesses against him.

But as touching you that vouchsafe to read these things with honest and godly mindes, better fruite is to be expected and hoped for; euen such as will through the grace of God accompany and helpe forward your euerlasting and most happy peace and saluation, both here and in the kingdome of heauen. The which I humbly beseech God our heauenly father to graunt vnto ye as well as to my owne soule, of his infinit & most bounteous mercie, for his wel beloued sonne our Lord Iesus Christes sake, to whom with the holy Ghost one only true God be all glory and prayse Amen.

FINIS.

BRITISH 12 DE 191 MUSEUM

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Pag.5.lin.6.read, This no doubt.p.23.l.4.mourning.& 25.27. read Mat.25.p.28.21.righteous p.48.23.it is to be.p.57.22.at that time.& l 35.lyen.p.60.l.18.19.read, And after this, the ſame Darius, as we reade chap.7.now called Artaſhaſht.p.81.7.God wil bleſſe ſuch. p. 88.35.fewer examples.p.98.l.17.read, Conſider your own wayes in your harts pag.125.5.vnto them.p.134.8. Is the need.p.152.1. read, only diuine praiſe.p.159.1.that is.p.161.29.property. p.163.24. goodly. p. 168. of Gods name. p.172.9. men.p.176.25 infinit.p.180.32. how ſeuerely.p. 188.36.read, ô ſerpẽts the generatiõ, &c.p.199.21.but on the contrary for ſuch.p.203 8.read ver.10.p.204.1.thing.& l. 7.read, The Apoſtle ſpeaking, &c. & l.12.ſtewards.& l.16.obnoxios.p.205.34. is the worſt kind of giuing.p.206.6.read ver.20.21.Mat.p.208.1.profundunt.209. l.1.2.Modus ideo, vt.& l.vlt.Tardè velle.p.210.4. reddit.p.213,32. liberally.p.221.10.read, mirum for nimirum.& l.penult.euehit. & l.vlt. præparatoria. p. 223.l. pen.miſeremur. p. 225.10. Lay vp in thy.

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